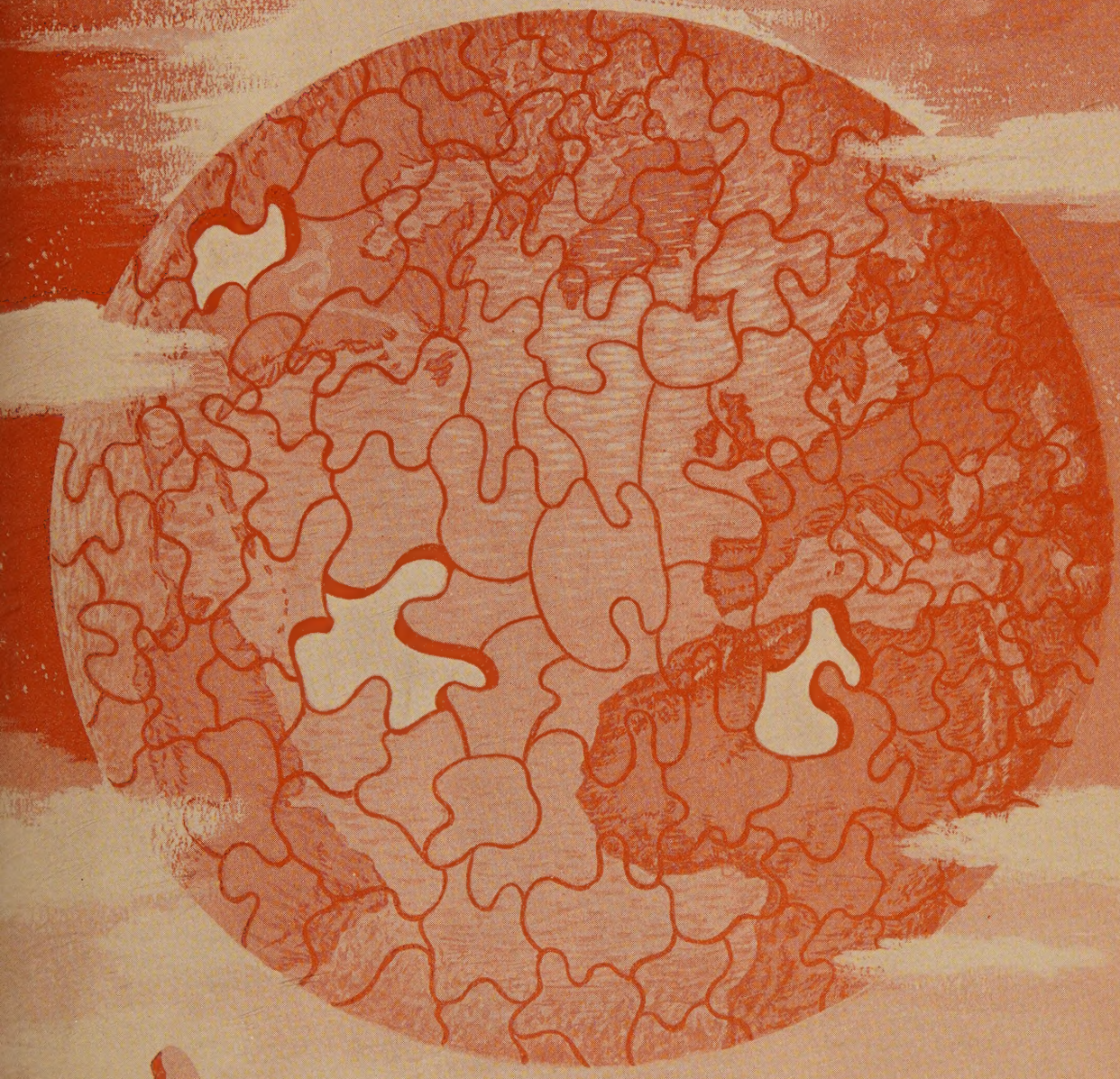
October 1955

The Methodist Woman



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From somewhere there comes the story of a little boy who received a jigsaw puzzle as a gift from his father. It was a map of the world, and the father thought it would take his son a long time to assemble the puzzle. But the boy completed the picture in a surprisingly short time. When questioned about it, he explained, "I looked on the other side and saw the picture of a man. I knew if I got the man right, I'd get the world right."

This story was the inspiration for the cover design drawn by Robert Schwing. A world in revolution needs to keep Christ in the picture.

Vol. 16 **The Methodist Woman** No. 2

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OCTOBER CONTENTS 1955

	PAGE
Missionary Education for Today, by *J. Allan Ranck*	4
Seward General Hospital and the Future, by *Leonard Perryman*	6
Indian Inspiration, by *Muriel Day*	8
Ai Kei Gakuen—Celebrates Its 25th Anniversary, by *Clara Paine Otis*	9
China Colleges Report, by *Abigail Hofsommer*	10
First Methodist Woman's Conference, Minga Station, Central Congo, by *Mrs. Marshall Lovell*	11
The Fellowship Team, by *Helen E. Baker*	12
Two Weeks—Two Islands, by *Clotilde Falcón Náñez*	14
Missionary Briefs	15
Religion in American Life, by *Karl K. Quimby*	19
Circle Program, by *Jeanette Struchen*	20
Questionnaire for District Vice-Presidents, compiled by *Mrs. O. H. Swango*	21
Week of Prayer and Self-Denial Recipients, 1955	22
New Life for Twenty-Five Girls, by *Leonard Perryman*	24
Chart and Compass—A Litany of Thanksgiving for the Fifteenth Anniversary of the Woman's Society of Christian Service	25
An Appreciation—"What Membership in the Woman's Society of Christian Service Means to Me"	27
Christian Social Relations and Local Church Activities	29
Celebrating U.N. Week—From Scarritt to Malaya	30
The U.N. Story—A Radio Project in Virginia	31
Wesleyan Service Guild Newsletter—News From Vashti School	33
Excerpts From a President's Report to Her Unit in the Local Church	34
Missionary Education—The Christian Mission in a Revolutionary World—Suggestions for Teaching the Study Course, by *Kathryne B. Sears*	36
Student Work—Evaluation of the "Home Ambassador Plan" at Newfield, New York, submitted by *Mrs D. M. Beck*	37
Youth Work—Around the Calendar, by *Helen L. Johnson* and *May L. Titus*	38
Foreign Recipes	40
Literature and Publications—The Conducted Tour	41
Presenting Literature—A TV Skit, by *Mrs. E. Ronald Burke*	43

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Attention: SECRETARIES OF CHILDREN'S WORK

For plans and materials on the Missionary Education of Children, 1955-56, see the World Friendship Bulletin in *The Methodist Woman*—September, 1955.

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Missionary Education for Today

By J. ALLAN RANCK

MISSIONARY education is as contemporary as the morning headlines. When almost every day Korea or Kenya, Indochina or Indonesia, Brazil or Burma are in the news, the Christian who knows about the work of the church there feels strangely at home. For fifty-three years American denominations have been cooperatively preparing study materials about the missionary enterprise. That program of study has been kept fresh and timely, partly by force of circumstances and partly because of the inspired leadership of those who have understood the significance of the changes occurring around them.

These Changing Times

Fifty-three years have witnessed tremendous changes. In that time the world has been torn apart by three destructive wars. It has seen the fall of monarchies and the rise of vigorous, young nations. Large colonial empires have distintegrated and areas of the world still under foreign control have grown restive. Ancient, dormant religions have awakened to new life with an intense "missionary" zeal of their own, often in partnership with the fervent nationalism which has arisen in the land. Science has brought to the world incredible advances in methods of travel, production, and communication until the world of today would scarcely be recognizable to the generation of even fifty years ago.

The Church, to which the missionary task has been committed, has also changed in this half century. It has had considerable success in its missionary efforts, at least to the degree that now there is scarcely a land on the face of the earth where a church, even though small or struggling, has not been planted. The Christian church has had to adjust its strategy as it has faced the new political and international environments in which its mission is to be prosecuted. In many places it has grown into, or sometimes has been forced into, greater unity than in earlier days. The Lord of the church is the same and his gospel for mankind the same; but the church in its program and activity undergoes change.

Illustrative drawing from *They Reach for Life*, supplementary book on "The Christian Mission in a Revolutionary World."

These transitions of world situation and missionary strategy require constant interpretation. They do, in fact, place great responsibility upon a program of missionary education which keeps abreast of the times and which succeeds in reaching all Christian people with its truth. Do the churches have such a program?

Transition in Missions

A survey of the literature produced for the study of missions through this half century reveals that it has kept pace with the new situations in the church itself. Earlier study books make frequent references to "evangelizing the heathen" and to sending missionaries to "heathen lands" without reference to the Christians already there or the reliance on native assistance for the prosecution of the mission. The missionary enterprise was conceived to be the duty of the missionary, and this legitimately since in most parts of the world the Christian church was a new and unknown organism.

The missionary literature of today speaks instead of "partnership in mission." It recognizes the obligation of missionaries from a sending country to become coworkers with the leaders of the church in which the missionary effort is to be effected. It records the missionary outreach of the younger churches themselves—Filipino missionaries to Korea, Formosa, and Okinawa, a young Canadian and a Filipino Christian going to Nigeria to assist youth in establishing their program there, international work camps through which young Christians of many nations assist one another in specific projects.

Missionary education today reflects the greater church unity which has developed throughout the world. The very cooperative process by which twenty-eight denominations have produced study materials which are used by all of them has symbolized the unity of the Christian church in its world mission. In fact, how else could united church work, such as the United Church of Christ in the Philippines, or the Kyodan in Japan, or the United Church of South India, be properly studied than by means of literature which in preparation and use supersedes denominational boundaries. Missionary education as it is conceived today enhances and extends the

spirit of Christian unity at home and abroad.

Mission study literature today interprets the new ecumenical spirit of the churches—the recognition of the universal nature of the Church and the obligation of all churches everywhere to share with one another such resources of a material, human, or spiritual nature with which God has endowed them in order that the whole mission of the Church may be accomplished. In these ways, among many others, the mission study of the churches has remained contemporary and vital.

Today's Mission Field

It has also kept in step with the transitions on the international scene. There was a time, for instance, when missionaries from the so-called Christian lands went into all parts of the world under the colonial protection and blessing of their native land. They were, in some unavoidable measure at least, a part of that colonial relationship. Now those connections have been very largely changed. India, for example, is a free new nation. Indonesia has been granted independence. The Philippines have been given complete independence. So also with many other new nations.

In this new situation missionary education materials seek to assist American Christians in understanding and appreciating their brethren of these young, rising nations. They admit the suspicion that often is attached to "white Westerners" because of the former colonial connections which have now been abrogated. Yet they speak with love and understanding of the rights of all peoples everywhere to be self-determining and free.

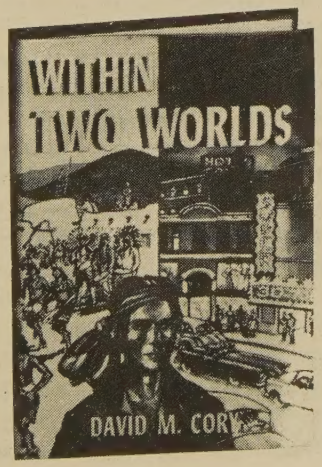
Study materials are aware of the East-West conflict which has developed so intensely in these postwar years, and deal frankly and cogently with the radical differences between such ideologies as communism or national fascism and the Christian way of life. How could these facts be faced more frankly, yet sympathetically, than in *This Revolutionary Faith,* by Floyd Shacklock, for example?

In all of these perplexing conditions, American Christians need careful and honest interpretation. Why are some missionaries refused visas into India? Why is there a threat to the freedom of missionary activity in certain parts of Africa? What of the status of the Christian community in China? Through their cooperative program of missionary education, the American churches are seeking to keep their members as fully abreast of the times as possible.

In Method Timely

In still another way mission study is as current as the morning's paper or the television newscast last night. It seeks to employ the most effective tools which are available to the churches to accomplish the purpose. For example, through the facilities now made available through the National Council of Churches and in the denominations themselves, missionary education is finding its way into Sunday-school curriculum, youth fellowship programs, weekday and vacation church schools—in fact, into all available channels of the congregational life. Furthermore these channels of church life are bringing their resources to the missionary enterprise and enriching it thereby. In this there is still room for growth, until every Christian shall have an opportunity to learn of and participate creatively in the world mission of the church. But progress is being made.

The adult study book on the theme, "Indian Americans."



Not only are the channels for missionary interpretation expanding, but methods of communication are constantly being improved. Books, pamphlets, and maps convey a more persuasive message by their larger use of color artistically applied, of graphic pictures portraying the missionary activity of the churches, of readable and attractive typographical design. Today there need be no apology for mission study materials as being dull or pious. They are as lively and relevant as *Look* or *Life,* and still faithful to the holy purpose of Christ's kingdom in the world. Authors, capable of writing the best literature in other fields, apply their talents to telling the exciting story of Christian missions in today's world.

That story is not told alone on the printed page. Churches can now see it in moving drama in such films as "Song of the Shining Mountains," or by missionary plays which they themselves produce. They can teach through filmstrips like "Peter Flying Eagle." Illustrated maps and picture sets give interest and reality to the message. The field of communications is constantly opening up new possibilities for confronting people with the truth, and these are being applied to the cause of missionary education.

Perhaps the best missionary education occurs in the face-to-face meeting of one person with another —missionary with church member, American Christian with Asian. Yet in addition to these more limited opportunities, there is being brought to millions of American Christians, through the materials of Friendship Press,[1] the exciting and challenging story of the Christian churches in their world-wide fellowship and mission.

[1] Friendship Press is the incorporated publishing imprint under which twenty-eight denominations produce mission study materials through the Joint Commission on Missionary Education of the National Council of Churches.

Seward General Hospital and the Future

By LEONARD PERRYMAN

W. S. Steele Photo

Four of the nursing staff of the Seward General Hospital and the president of the Woman's Society of Christian Service of the Seward Methodist Church examine an operating table given to the hospital by the Woman's Division of Christian Service. The Woman's Society president, a patient at the hospital when the picture was taken, is Mrs. Helen Lambert (second from left). In a church of 250 members, the Woman's Society has 50 members. Staff (left to right): Miss Betty Steer, Long Beach, California; Miss Irene Huth, Akron, Ohio; Miss Delia Gabriel, Spartanburg, South Carolina, head nurse; and Miss Betty Alcorn, Hay Springs, Nebraska. Much of the equipment in the operating room, besides the table, was given by Methodist women.

FOR twenty-five years, the Seward General Hospital in Seward, Alaska, has been a major factor in the health facilities available to the scattered inhabitants of the rugged, forested Kenai peninsula. The medical staff has treated patients having virtually every type of injury and illness, from victims of mountain-climbing accidents to expectant mothers with acute appendicitis. The sick and hurt have been brought to the hospital doors by dog sled, by airplane, by rail handcar, by motor car, and by boat. Some have traveled 800 miles from remote islands on the Aleutian chain for treatment.

For the entire quarter-century of its service, this medical center for a widespread frontier area has been maintained jointly by the city of Seward and Methodist women in the United States. Opened in 1930 partially by the Woman's Home Missionary Society, which preceded the Woman's Division of Christian Service, the hospital has been continued as a Methodist-supported institution under the Woman's Division.

Today it is one of many institutions under the Bureau of Socia Welfare and Medical Work o which Miss Emma Burris is executive secretary, and is one of thre Woman's Division institutions i Seward. The others are the Jess Lee Home for children and th tuberculosis sanatorium.

From the start all the medica service to Seward residents an settlers along the Kenai peninsul has been performed in quarters tha were inadequate and unsuitable The hospital was opened in a abandoned school building, and th old frame structure has continue

to be its home for twenty-five years.

There are definite hazards in operating a hospital in a building designed and erected for an entirely different purpose. In fact, the board has been informed the hospital cannot become fully accredited as long as it is housed in what has been termed a virtual "fire trap."

In the face of the critical need for new quarters and increased demands for medical care from a growing population, the hospital board acted four years ago. A bond issue was proposed and soundly beaten. In the intervening years two additional bond issues were proposed before the third was carried.

The bonds would provide the city's share of a new hospital to be built under the Alaska Public Works program, whereby one half the construction cost would be provided by federal funds and one half by the city. The estimated cost has varied, but has been pegged as high as $750,000.00.

With the bonds at last voted, the hospital board and the city council are increasingly confident Seward will have a new hospital—one that will be able to handle the complex health needs of the area for twenty-five to fifty years. As Mr. George V. Green, a Methodist layman and chairman of the hospital board, puts it:

"The conviction is rapidly growing that the Seward General Hospital is about to enter upon a new phase in its ministry of healing."

Preliminary plans call for replacing the present thirty-bed plant with a modern building of forty-bed capacity. The proposed structure could be expanded to a maximum of 100 beds.

Mr. Green and the board are hoping the close cooperation between the city and Methodist women that has marked the hospital's service in the past will be continued. Official action thus far by the Woman's Division has been the authorization of a committee to study the feasibility of sponsorship of the proposed new hospital.

Methodist women have been generous in their support of the Seward hospital from the very beginning. When the Seward city council decided in 1929 to convert a former school to a hospital, they asked the Woman's Home Missionary Society to take over the operation. As one councilman was prompted to say, "We like the way you run the Jesse Lee Home. We wish you would operate our hospital for us."

The zeal of public-spirited citizens, the backing of the community, and the response of Methodists all over the United States made it possible to remodel, renovate, and equip the school so it could be used as a hospital. Nursing personnel were furnished by the missionary society, several being transferred from Jesse Lee, and one original staff member, Miss Ruth Murrell, a deaconess nurse, is the present superintendent. The board is composed of members appointed by the city council and the Woman's Division.

Under an agreement between the city and the Woman's Home Missionary Society, the financial responsibility for the operation rested with the women. Though the institution is largely self-supporting, Methodist women have made generous and continuous contributions of such things as medical supplies, clothing, X-ray equipment, an operating table, and sterilizers.

In 1937, the Woman's Home Missionary Society provided funds for increasing the bed capacity from twelve to thirty, and in 1941 for the construction of a laundry. In recent years, the Wesleyan Service Guild has given money to build a fine seventeen-room nurses' residence.

Summarizing the contributions of Methodist women, Mr. Green and other Seward board members said:

"The Seward General Hospital is a venture in healing, of which Methodists throughout the States may be exceedingly proud. The board is grateful for the loyal support of members of the Woman's Society and the Wesleyan Service Guild, who have made possible continued operation of the hospital."

Be a Nurse

THE profession of nursing is young, but its need is as old as pain. Since the first School of Nursing in 1873 there have been enormous changes in all phases of nursing practices.

There is hardly a career field today which offers so many varied opportunities as nursing. It may include all kinds of fascinating people, extensive travel, preparation for motherhood, financial security, and the personal satisfaction of service to others. Despite the fact that America has 390,000 registered nurses we need over 50,000 more. A big population growth, a rising birth rate, and a lengthened life span only add to an increased need of nurses. About 60 per cent of our population are protected by some form of medical or hospital insurance. Hospital admissions have doubled since 1935, but a patient's average stay since then has been cut to eight days. This calls for more intensive nursing, and the chance for an adequate number of nurses in the foreseeable future seems improbable.

Ours is an age of specialties, vocationally speaking, and the field of nursing offers a galaxy of absorbing choices. There are pediatrics, surgery, orthopedics, psychiatry, teaching, administration, industry, hotels, department stores, planes, ships, the armed services, schools, public health, doctors' offices, and a long list of other possibilities.

Schools for nurses are affiliated with hospitals or colleges, or both. It takes three years or more to graduate. In hospital schools food, laundry, uniforms, books, and well-equipped rooms are usually free. Tuition ranges from $200.00 to $500.00. After graduation a nurse earns $2,800.00 or more annually.

If she completes graduate college courses and gets a degree, she may earn $10,000.00 or more per year.

How can one tell if one should go into nursing?

(Continued on page 24)

Indian Inspiration

By MURIEL DAY

"AMERICA the Beautiful" was inspired by the mountain peaks of Colorado. It became the inspiration of many who wished to make their country the symbol of brotherhood and opportunity for all.

Again the mountaintops of Colorado became the inspiration for a group of Christian workers who met at Estes Park on July 7-12, 1955. Under the auspices of the National Fellowship of Indian Workers, 250 Indians, missionaries, and others met in a triennial conference to sider many facets of Indian work under the inspiring theme, "Dare to Venture—the Christian Challenge."

Leadership

The National Fellowship, as an arm of the Division of Home Missions (through its Indian committee) is a part of the National Council of the Churches of Christ in the U. S. A. It was organized nineteen years ago under the able leadership of Dr. G. E. E. Lindquist who recently retired. His successor, Mr. E. Russell Carter, comes to this position well qualified from his years of leadership as religious work director at Haskell Institute, Lawrence, Kansas. Denominational projects and religious work at Government Indian Schools were represented, as well as newer phases of work.

The presence of Indian leaders was most encouraging. They included the president of the Fellowship, the Rev. Roe B. Lewis, a teacher at Cook Christian Training School, Phoenix, Arizona; the conference chaplain, the Rev. James Ottipoby, a pastor at Laguna, New Mexico, the first Indian chaplain commissioned in World War II; the Rev. and Mrs. Phillip Frazier of Hominy, Oklahoma; and the incoming president, the Rev. David Owl of Iroquois, New York.

Program

In this year of Indian study the program held great interest as the progress and present-day problems of the Indian were discussed.

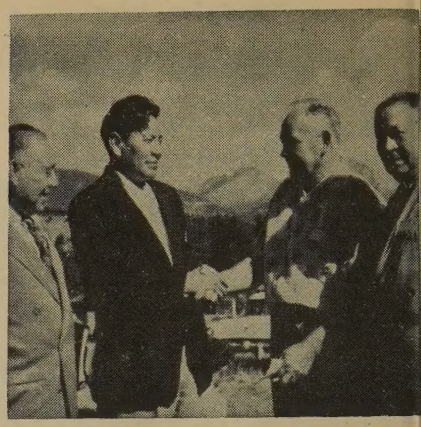
An interpretation of educational evangelism was cogently brought by Dr. Paul Sturges, of the committee of the same name in the National Council of Churches. Not abolishing other forms of evangelism, he stressed the importance of that type which may come through fellowship and teaching. Group experience was also stressed by the Rev. Dwight Klink, director of Brooks House, Hammond, Indiana.

The place of the conference in the light of the World Council was brought by Dr. I. George Nace, of the Division of Home Missions of the National Council, as he spoke of "Evanston with its implications for our fellowship." Representatives of the American Bible Society gave a most effective presentation of the Bibles available for missionary service. A sense of reality was given to the conference by representatives of the government, as together we faced the issues which are important to the life of the Indian American.

Problems

Adequate education for the Indian was emphasized. The Commissioner of Indian Affairs, Glenn L. Emmons, was quoted as working toward the goal of providing education for all Indian children, hoping it will be reached within the next school year. This will be accomplished largely through off-reservation schools and mobile day-school units.

The need for an adequate health program also was stressed. This may be achieved through the recent transfer of the health program from the Bureau of Indian Affairs to the Department of Health, Education, and Welfare. Today the infant



Indian American leaders at Estes Park, Colorado

mortality rate among the Navajos is seven times that of the rest of the population. The incidence of TB is thirteen times as great. The influence of the medicine man is still felt.

The trend of Indians from reservations to cities was given prominence in the conference. The Indian committee of the National Council has placed workers in several city centers to which Indians have migrated, especially in Minneapolis and Rapid City, but this phase of its work needs to be enlarged.

"Termination" concerns the plan of the government to bring the Indian tribes from the position of government supervision to that of independence. Many have thought this is being done too precipitately. Because of this, the General Board of the National Council of Churches upon the recommendation of the Division of Home Missions has endorsed a pronouncement on Indian affairs.

Pronouncement

The statement contains the basic philosophy underlying the position of the National Council. It then proceeds to enumerate specific considerations which will contribute to the orderly transition of Indian tribes or bands from trusteeship status to full community participation.[1]

Our Part

The Woman's Division has several areas where Indian work is maintained in addition to interde-

(*Continued on page 42*)

Ai Kei Gakuen---CELEBRATES ITS *25th* BIRTHDAY

By CLARA PAINE OTIS

THE flowering mimosa tree, grown from seed given by Toyohiko Kagawa, waved its arms in gay abandon on the hot and windy afternoon of July 4, 1955. It was welcoming the people coming through the gate of Ai Kei Gakuen. On that day this Social Welfare Center celebrated the twenty-fifth anniversary of its establishment in Nishi Arai, a congested and poverty-stricken section of Southeast Tokyo. Here live 330,000 people.

Some of the guests were late, having lost their way in the crooked alleys that lead to these gates. Some had been held up by three-wheeled vehicles, unending bicycles, bullock-drawn carts, heavy loads pushed and pulled by men. Westerners stepped out of walking shoes, Japanese out of *geta,* and both groups put on slippers which were lined up in the entrance. Teachers greeted the visitors with bows and ushered them into the large room.

Today the center where sixty-five kindergartners customarily romp and play, sing and pray, was transformed into an assembly hall. A dais at the front was adorned with a vase of dahlias, gladioli and evergreen, and above it hung a short velvet curtain. This bore the insignia of Ai Kei Gakuen—the cross with a lighted candle.

Ragpickers' children playing in the kindergarten group at Ai Kei Gakuen, Tokyo, Japan.

U. S. Army Photograph

Dr. Yoshimune Abe presided. Among the audience of one hundred thirty invited guests were city officials, missionary friends, the local minister, a Salvation Army officer, the former driver of the Ai Kei Gakuen jeep with his lively little family, and friendly ragpicker parents beaming with good will. There were also former Ai Kei Gakuen teachers, Mrs. C. A. Meeker, editor of THE METHODIST WOMAN, and Miss Marion Lela Norris, former national secretary of the Wesleyan Service Guild. At the little organ the local minister's wife played reverent and joyous music.

Mr. Toyama, prominent financier, chairman of Ai Kei Gakuen Board of Trustees, paid tribute to three who have been with the work throughout the twenty-five years: Miss Mildred Ann Paine, missionary head of the social center; Nishida San, able assistant; Dr. Saito, renowned pediatrician and well-baby clinic physician. Reading from his Japanese scroll, Mr. Toyama also gave a summary of Ai Kei Gakuen achievements.

In 1930 Bishop Herbert Welch appointed Miss Mildred Anne Paine to re-establish social work in Tokyo. This work, initiated by the former Woman's Foreign Missionary Society, had been destroyed by the 1923 earthquake. Miss Paine learned that from another part of Tokyo a whole colony of rag-pickers had moved into Nishi Arai, Adachi Ward, where there was no Christian work. Her request to start a social center there was granted, and Ai Kei Gakuen became the spearhead of Christianity in that area.

Dr. Abe himself aided in buying land for the work, an entire acre. This was and is an oasis of peace and good will in the midst of crowded, flimsy shacks and black smokestacks. Before Christmas, 1930, the first building was ready for dedication. Relief work for ragpickers began—a library for children, a well-baby clinic, and a nursery school.

The work never remained static. By 1937 two more buildings had been added and a kindergarten instituted. The staff was enlarged. During all these years, the Wesleyan Service Guild, has taken Ai Kei Gakuen as a special project.

In addition to work with the children, Ai Kei Gakuen now has parents' meetings, a whole youth department with its own program including summer camps, and Sunday school for over 230 grade-school children. Altogether over a thousand people regularly attend Ai Kei Gakuen groups, and there are twenty-three full-time Japanese teachers and workers on the staff, besides the missionary.

And stemming from this social center now, a church is being built in this community. It will be the first Christian church in Nishi Arai with its population of 330,000.

The future holds tremendous challenge. Statistics show Nishi Arai to be the "model" (in reverse!) section of Tokyo for juvenile delinquency. Stealing is rampant. In recent months drug rings have forced their way into this neighborhood. Ai Kei Gakuen is celebrating its birthday by adding another social worker, Inatsu San, to its staff to open a child guidance clinic. There is a great opportunity for this center to show these underprivileged youth the Christian way.

An additional missionary has been appointed to Ai Kei Gakuen. Miss Esther Selvey, of West Virginia, came on July 1 to assist Miss Paine and the staff. They will endeavor to set the Light of Christ burning ever more brightly in the darkness of Adachi Ward.

China Colleges Report

By ABIGAIL HOFSOMMER

"CHINA Colleges' offices are enlarging?" Methodists, who are represented on the United Board for Christian Colleges in China by their Division of World Missions and the Woman's Division of Christian Service, may well wonder how the United Board's work can be expanding when the "bamboo curtain" has cut off its thirteen mainland colleges.

Outside the "curtain" are many Chinese, perhaps 20,000,000. Most of them are in Formosa, Hong Kong, Indonesia, Thailand, Vietnam, and other Southeast Asian countries. Some have lived overseas for many years; others have recently fled the Communist regime and must find within themselves the ability to readjust in strange societies. In many of these lands, also, ancient ways have been overturned by surging nationalisms and Communist infiltrations.

In this turbulent world, the need for Christian training and leadership is greater than ever before, and the United Board has recognized the challenge. After the closing of mainland China, while the board waited, hoping work could soon be carried on in China as before, other ways of continuing service for Chinese in Christian higher education presented themselves, and an interim program was outlined by the spring of 1951. The United Board would provide fellowships for a number of graduate Chinese students who had been caught in the United States and Canada without sufficient funds to complete degrees. It would explore the possibility of placing well-qualified Christian exile Chinese professors in other Christian colleges throughout Asia; it would provide scholarships for refugee Chinese students to attend non-Chinese Christian colleges in the Orient; it would aid Christian agricultural education—possibly in the Philippines; it would support a team of Chinese scholars to translate and write articles on Christian and democratic values for publication in Chinese periodicals in Southeast Asia. The United Board would also establish in the United States centers where Chinese students could find counsel and aid in securing training and jobs while cut off from home.

These things the United Board for Christian Colleges in China did do. Part of the program was patently temporary: the student and alumni services in the United States were expected to and are tapering off as Chinese find their places in American society.

Other phases of the board's new program were frankly experimental, such as the Literature Project. Successful in that the scores of articles and translations produced by the four-man team at Hartford found publication in journals in eleven Asian countries, yet it is being discontinued as an America-based activity but may possibly be re-established in Asia.

Without making long-term commitments, the United Board set up three chairs for Chinese scholars at Japan International Christian University. Near the University of Malaya in Singapore, a Christian student hostel was bought and equipped with a United Board grant. Aid has been given to a new Christian university in Djakarta, Indonesia.

The United Board program is no longer an interim program. Provision of undergraduate scholarships for Chinese to study in various Asian colleges is likely to continue. At JICU, fifteen scholars are making outstanding records. There have been seven on United Board scholarships at Silliman in the Philippines. In the United States and Canada fellowship grants have been made to a total of 102 Chinese graduate students since 1951. This phase of the United Board program will also continue indefinitely, with

President Beauson Tseng of Tunghai University, Formosa

increasing emphasis on providing advanced training for Asian nationals who have specific goals of Christian service in the Orient.

Does all this mean that the "China Colleges" have given up the idea of colleges *per se*? No, indeed! There are two co-educational institutions in which the board has heavy stakes.

One of these is Chung Chi (Worship Christ) College in Hong Kong. Established in 1951 by a group of Chinese, British, and Americans in that city, it sought to provide higher education for some of the colony's hundreds of Chinese refugees. Enrollment has reached 330. Satisfied that it is becoming a permanent and valuable part of the educational system of Hong Kong, the United Board has promised (for 1955-56) up to $85,000.00 toward buildings for the new Chung Chi campus.

In Formosa, Tunghai (Eastern Sea) University opens its doors to a first class of 200 men and women in September, 1955. Interested groups in Formosa and the United Board have been planning for Tunghai over the past three years. The board has undertaken to provide full building and operating expenses for the first year.

The 1955-56 program of the United Board calls for heavier expenditures than any made in recent years. The board has committed itself believing these new developments worthy and in the spirit of the "China Colleges"—and believing its supporters will agree.

FIRST METHODIST WOMAN'S CONFERENCE

MINGA STATION, CENTRAL CONGO

By MRS. MARSHALL LOVELL

FOR years the Methodist women of Central Congo dreamed of the time when it would be possible to have a Woman's Conference. At Lodja last July plans were made and we ventured out with faith.

The women prayed and planned. The people at Minga made plans for the entertainment, while the program committee obtained speakers. Each district elected its quota of three African delegates and two missionary women. The African women prepared rice and millet as their contribution, while the missionaries made cookies, gathered up eggs and fruit and made plans for the other food necessary. Miss Sallie Lou MacKinnon sent $300.00 from the Woman's Division to help pay for travel and other expenses of the conference.

The theme of the conference, *New Life in Christ,* was the keynote of all the meetings. From the first session on Monday afternoon when Mama Sara Sheka Kokolomami and Mrs. William Chappell took their places as co-chairmen of the conference until the last meeting on Thursday morning, there was a wonderful spirit of unity and a singleness of purpose. The high points of the conference were the inspirational messages based on the third chapter of Colossians. These were given by Mama Lutshumba Shungu and Mrs. William DeRuiter, who drew timely illustrations from African village life.

The African delegates gave reports of the work done in the various districts during the year. Many of the villages observed the World Day of Prayer with the prepared program and an offering. For some years the women have been sending this special offering to Leopoldville to help in the work of the Bible women in that growing city. Reports showed an increase in giving and a greater interest in helping the sick and needy in the villages.

The morning program was given over to Bible lessons, lectures on the Christian Family and Village Life, First Aid, Literature, and Literacy. The afternoon was used for the work of the three committees—Spiritual Life, Missionary Promotion, and Handbook and Social Service—each woman working on a committee. It was encouraging to see how the Atetela delegates participated freely and contributed worth-while suggestions. The recommendations of these committees are to be studied and brought before the Annual Conference for action.

On the first night, slides and a filmstrip on The Methodist Church at work in Africa pointed out how African women are gradually being educated and given places of responsibility, such as teachers, nurses, matrons of boarding departments for girls, and other work. The slides also depicted ways in which the African women are learning to be more efficient homemakers and mothers, and how they are helping to develop the Christian church and community. The second night was devoted to an impressive interpretation of the Easter story by the use of slides, Scripture readings, and special music.

A model program of the *Lusanganya l'Amantu* (Woman's Society) was given on the last night. Six Atetela women interpreted the Standard of Excellence which a local society can reach by meeting certain requirements:

1. Hold a meeting of the *Lusanganya l'Amantu* each month, using the planned lessons.
2. Give an offering of one franc per month for each member.
3. Keep the church and grounds clean and in order.
4. Help the pastor and his wife in entertaining guests of the church.
5. Observe the World Day of Prayer with the official program and give an offering. This is to be used to help support the Bible women in Leopoldville.
6. Help take care of the sick and needy of the village.
7. Be active in leading others to Christ.

The women also explained that to be worthy of wearing the emblem of the Woman's Society, a woman must measure up to Christian requirements in her home and community:

1. Be a Christian in her heart, in her home, and in her community.
2. Help those who are sick and in need.
3. Refrain from the use of tobacco and strong drink.
4. Stand as a Christian against the evil funeral customs, witch doctors, and other superstitions that hinder the advancement of Christianity.
5. Be an earnest worker in the church and village and strive to lead others to Christ.

Perhaps the spirit of unity was felt most when the thirty delegates, white and black, worked together in harmony, to prepare the meals. These were planned so as to use as much of the native food as possible. The millet *senge* or mush, the corn grits, and the rice were delicious with native manioc greens, pork chops, and beef. Pineapples, tangerines, bananas, avocados, and tomatoes served as salads and desserts along with cookies. Baked plantain, millet flour biscuits, and vegetables rounded out a good balanced diet. The African women enjoyed the variety of food and were happy to learn new ways of preparing their foods in order that they might go home and surprise their husbands with a new dish.

As the conference drew to a close several of the Africans asked, "Will you please write down all that has been said and done during our days together here, so we can remember every bit of it and take it back to our villages?" So it was agreed that the minutes of the conference and the devotional messages, the lectures, and the reports of the committees be mimeographed and made available to each delegate.

Each session was closed with the theme song, "Let the Beauty of Jesus Be Seen in Me." The delegates went away from the conference with new courage and hope, and with new ideas and plans for the *Lusanganya l'Amantu.*

The Fellowship Team

By HELEN E. BAKER

WHEN church women of the United States gather in Cleveland, November 7, for the opening service of the Seventh National Assembly of United Church Women, they will hear their president, Mrs. James D. Wyker, speak on "The Glory of the Church."

Mrs. Wyker will not be reporting on something she has heard or read. She will be reporting on what she herself has seen and experienced of the "glory of the church" around the world. In fact, it was in preparation for the Assembly that the Board of Managers of United Church Women appointed their president as leader of the Fellowship Team which early this year met with groups of church women in thirteen different countries to discuss the Assembly's theme: "The Working of His Power."

Determined that the team should be international and interracial, as well as interdenominational, United Church Women chose two of its members from countries other than the United States of America: Miss Felicia Sunderlal, of the United Church of North India, and Miss Josefina Phodaca, of the United Church of Christ of the Philippines. The author of this article, editor of *The Church Woman,* official magazine of United Church Women, accompanied the team as reporter and business manager.

Leaving Los Angeles on February 18, Mrs. Wyker, Miss Sunderlal, and the author flew first to the Hawaiian Islands, then to the Fiji Islands, for the observance of the World Day of Prayer, and on to Australia. Miss Phodaca joined the group in Indonesia; the four then went on to India, Pakistan, Kenya Colony, Uganda, Egypt, Jordan, Lebanon, and Germany.

Daily Schedule

On arrival in each place, the team usually received briefing on the country, with particular emphasis on the church and women's place in it. Sometimes, as in Delhi, this happened at a tea at which leaders in church and government, both men and women, conversed informally with the team. In Lahore, a series of five-minute talks by fifteen women (happily, there was a break for tea!) gave the team background; in Djakarta, a luncheon with the multiracial committee in charge of the visit preceded a tea to which came leaders of national women's organizations, both secular and religious; a dinner on the lovely porch of the National Council of Churches of Indonesia with staff members and their wives ended that particular day.

For the "consultation," usually held on the second day, the committee in charge (the contact from the United States had usually been made with the World Day of Prayer chairman) invited about fifty of the leading women of the community, representing as many denominations, races, and nationalities as possible. That the group usually turned out to be as international, as interracial, and as interdenominational as the team itself was one of the thrilling aspects of the whole venture. It was their way of expressing their appreciation of the fact that, though sent by American church women, the team symbolized, in a small way, a worldwide fellowship. A young Indonesian pastor expressed it this way: "It is very good you have chosen a team from both East and West. Our country wants to be between East and West. You have proved that the church is above politics. We trust you. Please advise the church always to choose this way."

Greetings

Team members at each consultation brought greetings from their own countries. Felicia Sunderlal usually closed her message by singing the Negro spiritual, "He's Go the Whole World in His Hands." And Josefina Phodaca read the letters of greeting which presidents of denominational women's organizations in the United States had sent along. Women in each country added a letter of their own. Mrs Wyker's pertinent exposition of the Book of Ephesians, "the ecumenical book," usually closed the morning

The fellowship luncheon always became a happy interlude. The colorful food of Indonesia, the rice and curry of India and Pakistan the *mutooke* of Uganda, the *yukn* of Lebanon—each had its own distinctive flavor, of course. But the fellowship in all places was of one dish and its taste was *good.*

"Buzz" Groups

In the afternoon, the group (excluding the team) broke into small "buzz" groups to discuss three questions: "What evidences have we seen of the working of His power in our land?" "What are some of the dividing walls of hostility?" "What is the church doing to break down the walls?" Then, after a discussion by the entire group, Mrs Wyker closed the day by presenting the little wooden yokes sent by American women and symbolizing as Mrs. Wyker or Miss Sunderla always interpreted them, our being yoked together with Christ and with each other in prayer.

What followed the day of consultation in each country depended for the most part on how long the team could stay. In some cities—Sydney, Djakarta, Surabaya, Lahore, Berlin—there were large open meetings; in Delhi, the team interviewed men and women in government; in Pakistan, there was a Sunday in village services; in Berlin, a Sunday in the Soviet sector in Jordan, the observance of Good Friday and Easter and a visit to the Jericho refugee camp; from Beirut, a trip to Sidon and it

The Fellowship Team in Berlin. ***Left to right:*** **Mrs. Helen E. Baker, Mrs. James D. Wyker, Miss Felicia Sunderlal, Miss Josefina Phodaca.**

refugee camp, and another over the mountains to meet with Protestant church women of Damascus.

Impressions

What were some of the over-all impressions? Each team member, of course, would have to speak for herself. This writer has an almost overwhelming impression of the pressures of restless people: people restless because of their economic or political status, hungry for release and for recognition; colored people resenting white people and white people uneasy about colored people; people determined that their countries have independence or, if independent, have full recognition and full responsibilities among the nations; poor people living as no people should have to live; refugees burning for homes of their own; unlettered people not even knowing all that is denied them because the pages are unintelligible; women eager to be recognized as persons.

Then, of course, the peoples of the churches. Most of those we met represented minorities in their countries. Often poor, inadequately staffed, misunderstood, the churches work against tremendous odds. Still the members shame us with their courage, their determination, their vision of what they have to offer their countrymen and their nations. And they are coming together into united churches. *That* is the point at which they shame us most, perhaps. To be sure, the sheer necessities of their circumstances are driving them together as we perhaps are not being driven. But they, too, must make compromises, give up cherished traditions for the good of the whole, painfully work out new procedures. We cannot afford *not* to watch them prayerfully and humbly.

Cleveland

Mrs. Wyker will tell the full story in Cleveland. Furthermore, delegates (any interested church woman in the United States is welcome to attend the Cleveland Assembly[1]) will be able to enjoy a world-wide fellowship there with the women whom the denominational women's groups and United Church Women are bringing from abroad. In Cleveland, too, the findings of the consultations and the findings of women in local councils who are already discussing Ephesians and "the working of His power" in preparation for the Assembly will be discussed and perhaps transformed into resolutions for action.

Let's meet in Cleveland, November 7-10.

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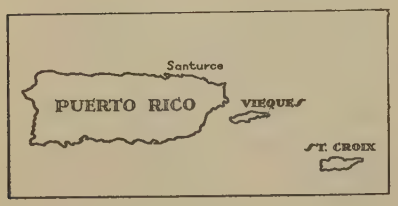
[1] Write United Church Women, 175 Fifth Avenue, New York 10, New York, for information and registration blanks.

Two Weeks---Two Islands

By CLOTILDE FALCÓN NÁÑEZ



"EL BORICUA"—such was the name of the super-constellation which for five and a half hours carried us over the Atlantic at an altitude of 21,000 feet from New York City to San Juan, Puerto Rico. When the stewardess announced that we were about to arrive, no land was in sight; but suddenly we descended upon the thriving city nestled among coconut-laden palms and flaming red flamboyants. The beautiful new airport, inaugurated only three weeks before, is representative of the progressive spirit of the islands.

A delegation which included Rev. Mr. Rico, superintendent of the Provisional Annual Conference, Mr. García, the lay leader, and several officers of the Conference Woman's Society of Christian Service were there to meet me. Later, as I visited in their homes, I realized what it had meant for these people to be at the airport before six in the morning. Truly, Latin-American hospitality may be equaled, but I doubt that it can be surpassed.

I knew beforehand that I would feel at home with them. I had taken time to check on this in New York City. Visits to two Puerto Rican congregations the Sunday before had given me complete confidence that I would be one of them immediately. The difficulty came in convincing them that I was from Texas and not from Mexico; that, in fact, I had visited the interior of that country but once in my lifetime. But how could a Texan speak Spanish so fluently and without an accent? They would be surprised at what we Texans can do!

A lovely room was awaiting me at George O. Robinson School, a project of the Woman's Division of Christian Service. A reception in the living room of the school that night gave me an opportunity to become acquainted with some of the Woman's Society leaders. The following night at a midweek service the pastor, on introducing me, asked the congregation if they had any questions to ask me about Spanish-speaking Methodism in Texas and New Mexico. What I had thought would take five minutes resulted in taking the whole time of the service, questions ranging from distances to labor, language, and social problems.

A visit to the island of Vieques was next on our schedule. Miss Ruth Ferguson, a deaconess who through her interest and devotion has become a leader in women's work, was my constant companion. We boarded a one-engine plane and in half an hour arrived at our destination. At the meeting that night there were about forty women, all eager and interested in learning of the work which the Woman's Division carries on in other parts of the world. The filmstrip "Se Habla Español" made them realize they are one of the many groups of Spanish-speaking Americans to which Methodism ministers.

Three district meetings were on the itinerary. A morning's drive over constantly curving roads across the mountains took us to Ponce and Guayama, in the southern part of the island. Six Societies comprise this district and all were represented at the meeting.

In the metropolitan area of San Juan there are eleven Methodist churches. All had sent delegates to the next meeting, making a total of about seventy women present.

Most challenging of all was the meeting at Arecibo, in the northwestern part of the island. The church was crowded to capacity. It looked more like a Family Night than a Woman's Society meeting, presenting a real challenge to th speaker—to give the message at th level of all, yet make a special ap peal to the women.

The Annual Meeting and Inst tute of the Conference Woman Society of Christian Service wa held at Robinson School. Two con ference officers taught the courses "Five Spiritual Classics" an "Faith in This Revolutionar World." For an hour in the morn ing and one in the afternoon, th course "The Work of the Woman Society of Christian Service" wa taught for credit. Besides readin and attendance, participation wa a "must." Of forty-four pupils en rolled, forty-one received credi the other three having excused ab sences. The cooperation of th group was noteworthy. It was th first time a course was taught fo credit and everyone was anxious t comply with the requirements.

The Guild Weekend followe with an enjoyable and profitabl program. The outgoing president, university graduate and a school teacher, was so touched that sh gave a testimony of rededicatio It is bound to have exerted an in fluence on the young secretary wh in the morning had told us that sh was often troubled by doubt. I only these two lives were touche the Guild Weekend was a succes

Several things are outstandin about Puerto Rican Methodism There is profound appreciation fo the Gospel and for the church Since many are recent convert they know that Protestantism makes a difference. There is a grea sense of respect for the dignity o human personality, which has mad the color barrier nonexistent. Ther is vast potentiality, for leadershi is not lacking. As the sense of be longing to the great organizatio of Methodist women is develope so will their positive contributio be enhanced.

The opportunity of knowing m fellow Spanish-speaking Methodist in these beautiful islands makes m humbly grateful. May the Lord o the Harvest grant that the sowin we have done in His name may ac complish that which He purpose

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

Miss Nellie Dyer

HONORS

Miss Nellie Dyer

Hendrix College, Conway, Arkansas, at its recent commencement exercises, conferred the Doctor of Laws degree upon Miss Nellie Dyer, a missionary of the Woman's Division of Christian Service of The Methodist Church.

In the citation, read by Dean W. C. Buthman, tribute was paid to Miss Dyer as a heroic missionary and servant of mankind. He said:

Her career has attracted widespread interest and it has called forth the admiration of the Free World by reason of the remarkable fortitude she showed in two harrowing experiences as a prisoner-internee.

After graduating from Galloway College and receiving two years of training for missionary work at Scarritt College, she taught English in Holston Institute at Songdo, Korea, twelve years. She was studying Japanese in the University of Japan in October, 1941, when, because of the threat of war, she was given a missionary assignment in the Philippine Islands. She was captured by the Japanese in 1942 and was held in an internment camp until March, 1945.

Two year later, after receiving the M.A. degree from Northwestern University, she returned to Korea "with" as she expressed it, "a deep sense of mission." She was stationed in a town near the North Korean border which was quickly overrun on June 25, 1950. Again she was a prisoner—this time of the North Koreans. In November, 1950, she heroically helped others in the horrible Death March and continued to do so in the months of privation and suffering that followed until she was finally released in April, 1953.

***The Arkansas Gazette* of May 19, 1953, struck a responsive chord in all of us by carrying a cartoon showing a map of Arkansas with inscriptions across it such as the "Home of Diamonds" and the "House of Bauxite," and below these items a cardboard was tacked on saying, "Home of Women Like Nellie Dyer." Last year she was declared "Methodist of the Year" by WORLD OUTLOOK. Amidst all the plaudits and praise she has received, she has humbly stressed the fact that "we are not our own."**

Dr. Buthman stated that it was in recognition of her great help to her fellow sufferers and to countless others as an example of Christian fortitude in time of adversity that he was recommending that the honorary degree of Doctor of Laws be conferred on her.

Miss Helen Fehr

Twenty-eight years ago the village schools in the Bastar District, Madhya Pradesh, India, were struggling along with twelve or fifteen pupils. The attendance was poor, and the majority of the adults were still illiterate.

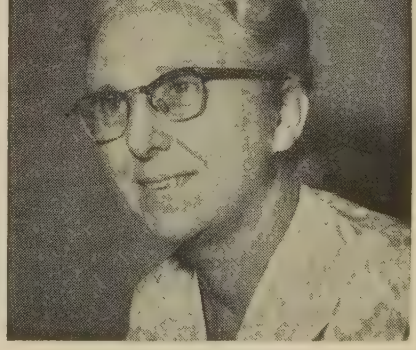
But two people arrived in that crucial year, 1927, who helped to change the life of the villages. Dr. Frank Laubach brought his new techniques of teaching adults to read, and Miss Helen Fehr, a missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, came to help in setting up that new program. Making their own books, using the Laubach Key Word method, they saw the light of understanding come into the faces of men and women when words were recognized for the first time.

Still there was something missing. The proper motivation had to be discovered. The people had to feel a *need* for learning to read. So the program was enlarged. Helen recalled the words of the person who had influenced her more than anyone else in the world. It was Miss Helen Whiting, former supervisor of Negro Education in the State of Georgia who had said, "The child has needs that are met by the community. If it fails, it is the business of the schools to change the community, so that it fulfills the needs of the people."

Realizing that the five basic needs of community life are health, education, economic uplift, social enrichment, and religious nurture, Miss Fehr began a village program centered around these interests.

When she discovered that the people were not attending the schools because they were working in the fields, she inaugurated a short-term school which began after

Miss Helen Fehr
Methodist Prints, by R. Rickarby



crops were harvested and lasted three months. The children attended in the morning, the women in the afternoon, and the men came to night classes.

Health training, handicrafts (including hemp rope making, tile and brick making from clay, bamboo and grass work, and sewing), drama, and religion, were included in the program. The people made things that could be used in their homes. In some places the fly shuttle loom replaced the hand loom.

But in order for any improvement program to "take root" local leadership must be found. This called for beginning Leadership Training Classes. The village preacher, teacher, and lay workers—including wives of these leaders—formed the nucleus from which this training was begun. The institutes were held at the camp ground at the center, and lasted from three to ten days.

From its beginning the whole program has been geared through the church. At the district conference there is an exhibit of the achievements of the people. The same things are carried down to the local level to the quarterly conferences. District committees for education, Woman's Society, ministerial training, MYF, and lay workers function effectively.

A library has been equipped at Jagdalpur. Included in the materials available are little pamphlets prepared for new literates on a small hand printing press.

After twenty-seven years of devoted service, Helen Fehr can be certain that the "new life" is firmly established in this district, where the program now covers seven circuit centers. Twenty-three Woman's Societies of Christian Service are organized and the Youth Fellowship groups are thriving.

Now on furlough, Miss Fehr has received a special citation for Distinguished Service from Agricultural Missions, Incorporated, on its twenty-fifth anniversary. The Methodist women of America join in paying tribute to this woman from among them who so richly deserves these words of praise:

Helen Elizabeth Fehr, laboratory technician trained in religious education, constantly seeking after the most effective ways of integrating Christian teaching and daily living, you have provided training for village men, women, and youth, that recognizes their basic needs of health, livelihood, mind, culture and religion to the end that they may help themselves grow into the rich wholeness that God desires for all His children. In recognition of your twenty-seven years of creative work for village people and the rural church, Agricultural Missions, Incorporated, has pleasure in awarding you its Certificate of Distinguished Service.

MIAMI LATIN CENTER REACHES OUT

Miami, Florida

Volunteer workers play a large part in making the work of community centers and settlement houses more effective. This story was contained in a letter written by one such volunteer at Miami Latin Center:

"George, a nineteen-year-old boy en route from Bogota, Colombia, to New York for eye surgery, was temporarily held by the immigration office in Miami. He was turned over to my neighbor, a blind worker at the Lighthouse though not Spanish, until such time as he could proceed to New York. Not only was he blind, but George could not speak one word of English. Just think how you or I would feel under the same circumstances!

"My heart went out to George. Then I thought of the Spanish-speaking people who made use of Miami Latin Center. And so I arranged through the head resident for George to attend Sunday morning services with some of them. Need I tell you how much these good Christian friends helped to lift up the heart of a lonely young man? One family took him home to dinner, another to supper. A young taxi driver, who speaks and writes both English and Spanish, wrote a letter to George's mother—something George could not do for himself.

" 'God works in a mysterious way his wonders to perform.' We know that George's faith was strengthened through this experience, and that this sharing of Christian love helped him meet the situation ahead of him."

Tierney and Killingsworth

Girls' group at Miami Latin Center Florida, rehearsing the play, "The Blind Shepherdess."

FRIENDSHIP SQUARE

El Paso, Texas

For each little one born at New ark Hospital whose parents attend El Buen Pastor Methodist Church there is placed on the altar a rose bud for a Sunday service. The bud is then given to the mother. The first time the baby is brought to church the parents go to the alta and a prayer of thanksgiving, hope and blessing is given by the minister.

One of the Spanish-speaking mothers who was waiting for the birth of her child said: "It is al right, God is going to take care o this little one for us." There wa much rejoicing when the baby wa born at last and sent forth a loud and somewhat angry cry. "You see," the baby's mother said as the little girl lay nestled in her arm "I knew that this child would be mine to care for and love and teach As soon as I am able, I am going to church and thank God for being so good to us." She looked fondly a the sleeping infant and the single rosebud on the bedside table.

When the baby was only a few weeks old the parents took her to church. As was the custom, they went to the altar. "Will you allow me to say something?" asked the mother. This was her testimony, in part: "Before my baby was born I was very ill. Everyone was doing

all they could for me . . . some were adding their prayers to ours. But somehow I knew that all would be well and that I would have the opportunity to take my child to church and say, 'Gracias a Dios'—'Thanks be to God.' "

—A. Ruth Kern, R.N.

AFRICA

Lodja, Belgian Congo

As recently as 1952, girls in the Belgian Congo did not stay in school long enough to finish the fifth grade. Now they consider it the normal thing to make plans for entering higher schools of their choice. Wherever Christ is accepted, womanhood is lifted into its rightful place. Instead of hurrying the girls into marriage when they reach adolescence, parents and relatives inspire them to continue their Christian training. This is not always easy to accomplish.

Miss Lorena Kelly, missionary, in a recent letter, describes the spirit of sacrifice that is often required:

Mr. Senga, a young married man of about eighteen years, came to see Onema, one of the girls of the Second Degree (Fifth Grade) graduating class. She is his cousin. At the end of their visit together, they called for me. He told me that she wanted to tell me what she had decided to do next year. In his presence she expressed her desire to enter the Home Economics School. With his extremely limited salary and with a family to support, he urged her to continue her education with the promise that he would take care of her financial needs. (He borrowed the money with which to buy her graduation dress and offered a pair of shoes as collateral for the debt.) Dazzling letters have come from other relatives enticing her to urban centers. But with the Christian guidance and sacrificial spirit of this young man and with her own Christian experience, she chooses the training which will help her to build a Christian home. We thank God for young African lives like these.

SUE BENNETT COLLEGE

London, Kentucky

The current art exhibit at Sue Bennett College, is a highly impressive collection of creative projects done by students of the training school, the college, and the adult painting class. Drawings, paintings, ceramic pieces, samples of weaving, house plans, and many other types of art products are on display.

The younger pupils in the training school have produced interesting designs and color combinations in their weaving done with both yarn and paper. Three-dimensional animal figures have been done with paper. The college students show the various stages of weaving from the spool of yarn to the finished product.

The ceramics exhibit includes a variety of objects produced by several different methods: hand modeling, coil building, slab building, and wheel throwing, with great experimentation in decoration.

The projects in drawing and painting reveal the use of a wide variety of media and studies in basic drawing, perspective, composition, and design. An interesting painting in the collection is a two-dimensional abstract study of still life, done in oil, which won a prize in an art contest held at Union College, Barbourville. A series of mural panels representing the history of Kentucky was done with poster paint. Here the two-dimensional representation and the heavy, bold brush strokes produced a vigorous effect.

Two-dimensional floor plans for houses, complete with furnishings and a certain amount of landscaping, have been constructed with paper in four varying degrees of light and dark.

A remarkable amount of technical skill and imagination is shown in this unusual art exhibit.

THE PHILIPPINES

Manila

The Methodist Social Center has broadened its program to include psychiatric social work. Since its opening in 1949 by Miss Madeleine Klepper, a missionary of the Woman's Division, it has become a center where girls may board under Christian supervision in the adjoining dormitory. At the center also hundreds of children from neglected neighborhoods find a place to play.

A woman with special training in psychiatric social work has been added to the staff, and thus a great need has been met. This specialist is aided by a group of Methodist girls who are college graduates in social work or psychology, but who are jobless and need experience. They work for the experience and some maintenance.

INDIA

This past summer twenty Indian students sailed to the United States for a year of study and concert engagements. They are members of Centenary Choir, who will represent India at General Conference in 1956 and in colleges, churches, camps, towns, and homes wherever they are invited during the year. Naturally, they have with them their Indian musical instruments, as well as national costumes.

Beautiful hand-woven articles made at Sue Bennett College, London, Kentucky.

SHORT-TERM MISSIONARIES IN THE UNITED STATES

These twenty-five young women, who are serving The Methodist Church as U.S.-2's, short-term missionaries in the United States, under the Woman's Division of Christian Service, attended the May 3-5 Deaconess Convocation in Nashville, Tennessee, and were presented by Miss Alpharetta Leeper (fourt from left, front row), secretary Missionary Personnel of the Wom an's Division.

Front row, left to right: **Misses Iris Bell, rural worker, North Arkansas; Dorothea Saunders, Vashti School, Thomasville, Georgia; Doris Neal, Bethlehem Center, Memphis, Tennessee; Ann Cousins, Wolff Settlement, Tampa, Florida; Miss Leeper; Rosemary Nixon, Scarritt College; Frances Crawford, rural worker, South Georgia; Jean Morgan and Lena McRoberts, Scarritt College.**

Second row: **Misses Jo Ann Dunlap, Bethlehem Center, Memphis, Tennessee; Betty Wade, rural worker, South Georgia; Marie Fulton, Vashti School, Thomasville, Georgia; Nancy Grissom, field worker, Board of Missions; Mary Jane Renner, Wesley House, Louisville, Kentucky; Janett Blakley, Wolff Settlement, Tampa, Florida; and Polly Lassiter, rural worker, Little Rock, Arkansas.**

Third row: **Misses Geraldine Hunt, rural worker, Holston Conference; Alice McClellan, Bethlehem Center, Chattanooga, Tennessee; Linda Gragg, Marcy Center, Chicago, Illinois; Margaret Applegate, Bethlehem Center, Chattanooga; and Evelyn Harden, Bethlehem Center, Charlotte, North Carolina.**

Top row: **Misses Dorothy Campbell, Mothers' Memorial Center, Cincinnati, Ohio; Margaret Grobell, rural worker, Virginia Conference; Kay Peters, Wesley House, Knoxville, Tennessee; Polly Gemar, Wesley House, Houston, Texas; and Marion Woodward, Campbell Friendship House, Gary, Indiana.**

Tim Harde

Rosendo with Miss Martha Vanderberg at the new Social Center, La Florida, Lima, Peru.

PERU

La Florida, Lima

It was a beautiful sunny afternoon in the middle of winter. The purple foothills of the Andes provided a backdrop for the soft green grass surrounding the lovely new Social Center at La Florida. The crowd that had come for the opening of this new Methodist work lingered on after the dedication service. Some stood watching the lighted cross in its façade. All were thankful that now there was a place where the message of the Christ of the Cross could be effectively given.

Little children come to La Florida and find love and tenderness. Rosendo was one of these fortunate little ones. Even though he was only nine years old, he had experienced the shock of insecurity. When some of the children in his community brought him to Sunday school at La Florida he sensed the warmth and friendliness for which he yearned. On his way out, he stopped at Miss Martha Vanderberg's desk to tell his story.

"Don't you have a boarding place where I can stay?" he queried. "I have never been to school, and I want to read like the other children." Rosendo lives in a squalid one-room hut which he shares with his mother and father and three other children. The total family income is twelve *soles* a day, about sixty cents in American money. When Miss Vanderberg visited Rosendo, his mother frankly admitted that she had to get rid of him, for she could not support him. The priest had promised to help her get him into a reformatory, even though he was not in the least delinquent. She had decided that there they would keep him until he was twenty-one, and would teach him a trade. Through the cooperation of the police magistrate in the district, a school, whose principal is an evangelical, agreed to take him in even though it was already past the middle of the year.

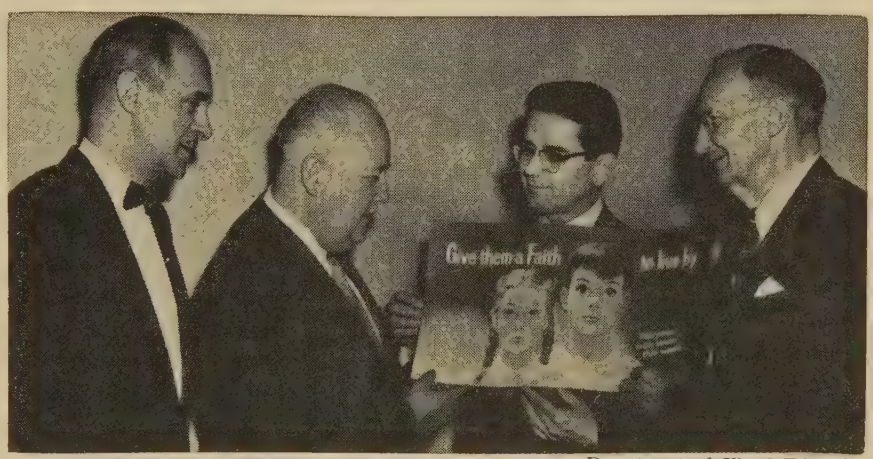
When he came running home from the bus stop that first evening, wearing his brand-new school shoes and chatting to the neighborhood children about "mi colegio" they teased him about not having time to fly his kite now; but he responded that the school was much more fun. So the transformation is taking place—a forlorn, dirty, ragged, barefoot little waif with the saddest face imaginable, telling his pathetic story, has become a real little "caballero" in school uniform, face, hands, and hair tidy, shoes polished and face glowing. Rosendo has found friends. Now each Sunday morning he proudly presents himself at Centro Metodista long before the Sunday school hour.

TOWN AND COUNTRY WORK

Toward the close of the program year the reports of the workers in the Bureau of Town and Country Work showed encouraging results of their planning and effort. Bits from two of them are quoted, both from Tennessee.

"At first the children were un-

(*Continued on page 42*)



Department of Visual Education

Left to right: **Mr. Frank Burr, treasurer of RIAL; Dr. Ralph Stoody, director of Methodist Information; Dr. Earle B. Pleasant, national director of RIAL; Dr. Karl K. Quimby, chairman, RIAL Board of Directors.**

RELIGION IN AMERICAN LIFE

By KARL K. QUIMBY

This is the story of two youngsters. They are not blessed with many of the good things of life. They have a narrow outlook but they suddenly see the beauty and reality of religion. They realize, perhaps for the first time, that it has something for them. They feel better things are in store for them. Hope is awakened afresh in their hearts and the wonder of it all shows in their faces.

The emphasis on RELIGION IN AMERICAN LIFE will come this November with the challenging slogan: "Give Them a Faith to Live By—Worship With Them This Week."

You can cooperate with this developing movement by first being aware of the RIAL program yourself. Perhaps you can make the month of November a period of personal evangelism when this message is being echoed across the nation. There are three other things you might do. You might interest your church school in recruiting new members. You might persuade your church to make a special effort for families to worship together in November. You might also urge other churches in your community to make RIAL a community-wide effort, and catch the attention for religion of every citizen in the community. Anything anyone can do to "promote" or "expedite" RIAL will be a service to the church and the community. Faith is the most precious gift anyone can give to his children—faith in God!

Circles

WORSHIP AND PROGRAM SUGGESTIONS

HYMN: "Breathe on Me, Breath of God" (*The Methodist Hymnal*, No. 180).

SCRIPTURE: Romans 8:27-28, 31-32, 35, 37-39.

CONVERSATION ON THE SPIRITUAL CLASSICS BY JEANETTE STRUCHEN.

Setting: Lee is seated on the back porch. She is joined by Eve. Both are in house dresses, for this is just a break in the morning's routine.

EVE: What a morning! Say, you look just like I feel; for several days now you have seemed tired. Is there anything I can do for you?

LEE: I am all right. It is just that I must preside at the Woman's Society tomorrow, help prepare a Youth Fellowship program, and meet with our pastor on the building committee. My enthusiasm and spark are at low ebb, I guess. The meetings seem endless and I am drained of inner strength.

EVE: Do you have times like that? I have felt it too. I thought it was because my faith was not deep enough. It was frightening to think I might have to carry a heavy cross with such religious immaturity. So I am glad we have begun this study of the *Spiritual Classics (refers to book in hand)*.

Actually, it was during a time like this that Paul's question to the Romans on "Who can separate us from the love of God" was made most vivid. I learned that times of tension really are caused by my own personal separation, and I began reading of others who experienced it too. Brother Lawrence had to learn to be calm in the monastery kitchen, and Paul must have had many lonely days inside prison walls trying to reconvince himself of God's love. Jesus must have known these periods, because we read of his agonizing experiences in prayer, and even upon the cross he thought God had forsaken him.

LEE: Yes, I remember also that the disciples were not always walking in the light of His Way because one doubted, one broke away entirely, all were frightened, and finally in the Upper Room felt very much alone and separated from their Power.

EVE: I want to tell you something which has been on my heart to say for some time, and maybe it will lift you as it did me. It happened several years ago on a Sunday noon[1] as we walked home from church. Upon the grass there was a golden hue and the branches of the trees seemed to be holding up an eerie light. The shadows deepened, yet the sunny spots were brighter than ever. As we proceeded, the black stretched out and choked the bright places. Twilight came; then total darkness at noonday! Artificial lights came on all across our town. Fear leaped within many hearts. Scripture passages about the last days were recalled, while technical minds in town found solace in believing that defense experts were trying new methods to blot out our industrial area in case of air attack.

In three hours the penetrating blackness was erased by daylight, and citizens breathed freely once more as the universe regained order. During the period of darkness, I thought of the times within my experience when for moments, hours, and weeks total blackness shadowed my spiritual light—those times when the whole world seemed void of everything but pressure and tension. Thomas Kelly calls them "dry periods."

LEE: That is just what I mean—a dry period! Sometimes night after night I have no prayer upon my lips, and day after day nothing seems to touch me. Life becomes an island of sheer existence. All the groups in which I have membership lose meaning, and belonging holds no spark of activity or spirit of fellowship. During these times all my caring is without heart, and the warmth which once bound me with others is monopolized by routine.

[1] The description of darkness is not an illustration for effect. It is a valid experience of several years ago when Cleveland, Erie, and Pittsburgh were "blacked out" during the day.

I am glad you came over, Eve Knowing that you have times whe God seems far away makes me tak heart. I must do more reading o the Spiritual Classics, for knowin that those devout people wen through trying times of faith wi strengthen me and renew my spiri I am not as tired now and the pres sure facing me tomorrow seems les great.

EVE (*rises to go*): There is truth in the writings of Thomas Kempis which has helped me tim and again. Think about it and re member it when you are in a spir itual dry period. *(She turns to marked place in the book an reads.)* "In these things be no thrown down, nor despair not: bu stand simply at the will of God an suffer all things that come to the praising our Lord Jesus Christ: fo after winter cometh summer, an after evening cometh day, an after tempest cometh clearness. *(The two walk off together.)*

HYMN: "I Heard the Voice o Jesus" (*The Methodist Hymna* No. 210).

PRAYER: Preserve, O Lord, an deepen our trust in Thee; increas our confidence in Thy love, wisdom and justice, so that we may not liv without God in the world. Direc our thoughts and words aright thi day; may integrity and uprightnes preserve us and be expressed i everything that we do; throug Jesus Christ our Lord. Amen.[2]

PRESENT the Navajo Methodis Mission School, Farmington, Ne Mexico, and also China Christia Colleges from both this issue an WORLD OUTLOOK.

QUIZ

1. **Land of Enchantment. Where?**
2. **Twenty-five girls being helpe How?**
3. **What is the *Lusangapya l'Amantu***
4. **Give requirements for meeting th Standard of Excellence. Where**
5. **Name gathering to convene i Cleveland, Ohio, in November.**
6. **Define "termination."**
7. **Name a social center that recentl had a twenty-fifth birthda**
8. **Approximately how many Chines are outside the "bamboo curtain"**
9. **Who was twice a prisoner-internee**
10. **Who recently received a citation**

[2] From *The Book of Worship for Church an Home.*

IN MEMORIAM

Miss Ruby Sia **was born in Foochow, China, in 1884 and died in Shanghai, January 24, 1955. She was one of the few Chinese women to be commissioned by the Woman's Foreign Missionary Society, having been appointed in 1904 and serving until her retirement in 1950.**

From her early childhood her ambition was to wipe out superstitions that have halted the advancement of China; and from boarding-school days in Foochow to the bestowal of her Ph.D. degree from Cornell College, Iowa, and postgraduate work at Teacher's College, Columbia University, she worked to that end. For fifteen years Miss Sia taught at Hwa Nan College, and for nineteen years she was in charge of the rural schools of Foochow district. She was president of the Foochow Board of Education, a member of the National Board of Christian Education, a delegate several times to the East Asia Central Conference and twice to General Conference. Her influence was felt also in the YWCA, the institutional church, and in all organizations enrolling Chinese youth.

Mrs. Lillian May Shattuck Swearer **was born in Erieville, New York, on January 11, 1872, and passed away in Glendale, California, May 13, 1955, being ill only a few hours.**

She was graduated from Cortland Normal School and taught in New York State until her marriage to Wilbur Swearer, a missionary. She went with him to Korea, where they worked together until his death. Then in 1917 she was commissioned as a missionary by the Woman's Foreign Missionary Society and returned to Korea where she was appointed to the Kongju Girls' School and Chunan District Evangelistic Work and Day Schools. In addition she assisted in the Kongju District Bible classes. Often Mrs. Swearer traveled on horseback in heat and cold to spread the Good News. She was the means of helping many young people to get an education, including the wife of the present Korean ambassador to England.

Not long after she was retired in 1935, she again took up active church work and for seven years served as a visitor in the Fullerton Methodist Church, California, before moving to Glendale.

Miss Catherine E. Watterson, **passed away at Fitkin Memorial Hospital, Neptune, New Jersey, July 6, 1955. Funeral services were held at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, where she has made her home since her retirement in 1944. The interment was in Mount Prospect Cemetery, Neptune, New Jersey. Miss Watterson was graduated from the New York Deaconess Training School, New York City, in 1908, and spent her years of service as a parish visitor and children's worker in several churches within the New York East and New York Conferences.**

QUESTIONNAIRE FOR DISTRICT VICE-PRESIDENTS

Compiled by MRS. O. H. SWANGO, *Vice-President*
North Mississippi Conference

1. Do you own a copy of a *Handbook for the Vice-President?* _____
2. Have you studied the contents thoroughly? _____
3. Do you have suggestions for making it more useful? _____ List them.
4. Do you send a quarterly letter to each local vice-president in your district? _____ If not, how do you contact them?
5. Do you know how many of your vice-presidents attend subdistrict and district meetings? _____ Do you take a count at these meetings in any way? _____
6. Have you had a clinic or workshop on Program Building or the Committee on Program at Work in your district this quarter? _____ This year? _____ Do you plan to have one? _____ Do you think your district needs one? _____
7. Are you familiar with all available material from Literature Headquarters on the World Federation of Methodist Women? _____ Have you informed the local officers about the lists or have you sent material to them on the subject? _____ Do you relay or channel suggestions and plans that come to you from conference and jurisdiction officers? _____
8. Have you made a study of the monthly Program Book and Worship Booklet? _____ Are you prepared to offer suggestions for their use? _____
9. In your contact with local vice-presidents, do you stress the importance of their office and call attention to their responsibility as chairman of the Committee on Program? _____
10. What training opportunities have you had this year:
    a. Officers' Training Day? _____
    b. School of Missions? _____
    c. District executive meeting? _____
    d. Fall seminar? _____
    e. Subdistrict meeting? _____
    f. Spring district meeting? _____
    g. Others? _____

    Do you read and study privately? _____ Do you suggest that vice-presidents in your district do the same? _____

ANNUITY FUND

One of the annuitants of the Woman's Division of Christians Service writes that, while she appreciates the income checks which she receives "always promptly" from her annuity, it is a satisfaction to her to belong to and feel a part of the Woman's Society of Christian Service because she "believes in it tremendously."

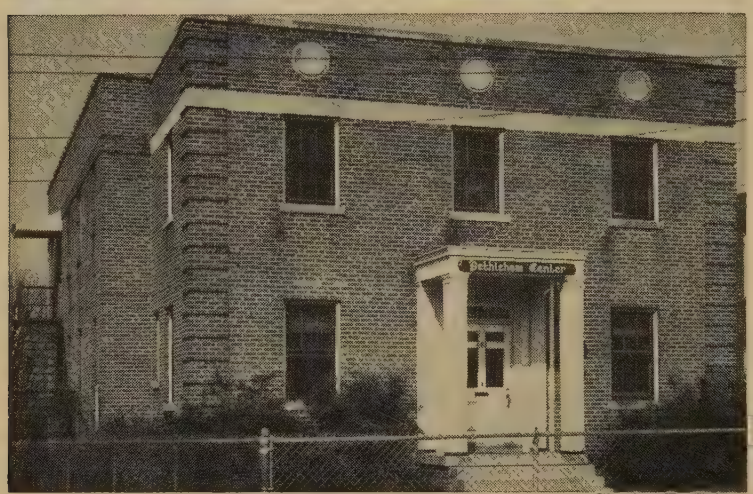
Send for the folder, *Annuity Dollars Make a Difference.*
Treasurer of the Woman's Division of Christian Service,
150 Fifth Avenue, New York 11, New York.

Your name_____

Your address_____

Week of Prayer a

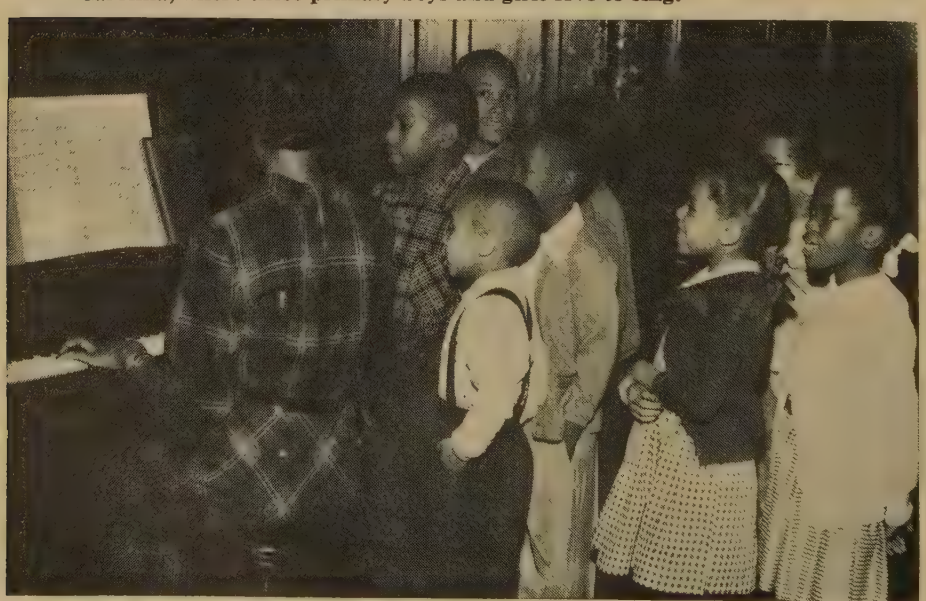
A student sells an apron for the Chapel Fund, Centenary School, Santa Maria, Brazil. A portion of the Week of Prayer offering will go toward this fund.



Charles E. Talton

Bethlehem Center, Winston-Salem, North Carolina, where a part of the 1955 Week of Prayer offering will provide a gymnasium building.

A building program is needed at Bethlehem Center, Charlotte, North Carolina, where these primary boys and girls love to sing.



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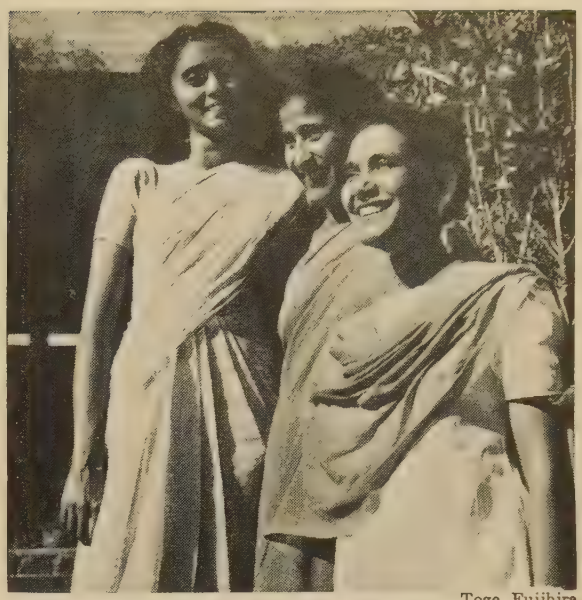


Toge Fujihira

Students at the Vellore Christian Medical College, Vellore, India. Some of the 1955 offering will add a wing to the School of Nursing, in a land where nurses are greatly needed.

Pai Wha Girls' School, Seoul, Korea, where a portion of the Week of Prayer offering will provide a chapel. This school celebrated its fiftieth anniversary in 1948.

he Girls' Hostel, Monrovia,
yer offering will add a new

Department of Visual Education

Mothers with their babies and little ones flock to the clinic held at the social center in Rangoon, Burma. The nurse in charge is at the left of the picture. More adequate facilities are needed.

Leon V. Kofod, Woodmere, N. Y.

NEW LIFE FOR TWENTY-FIVE GIRLS

By LEONARD PERRYMAN

FROM Hiroshima, where in 1886 Miss Nannie Gaines, a Methodist missionary, established the first woman's college in Western Japan (Hiroshima Jo Gakuin), twenty-five Japanese girls came to New York in May, hoping their 7,000-mile journey eventually will mean new life for them.

All of the girls were disfigured. They were but a handful of the thousands of Hiroshima residents who suffered radiation burns in the atom bomb blast in August, 1945.

For the next year, the girls will be in and out of the Mount Sinai Hospital in New York, where plastic surgeons will perform intricate facial operations to restore the natural beauty lost in the disaster ten years ago.

Though The Methodist Church and its Board of Missions were not responsible for the girls being brought to this country for treatment, the church and particularly, perhaps, the Woman's Division of Christian Service are related to the project in several ways.

First, it was a Japanese Methodist minister, the Rev. Kiyoshi Tanimoto, who first envisioned sending Hiroshima victims to America. Himself a survivor of the A-bomb blast, Mr. Tanimoto was one of the founders of the Hiroshima Peace Center, established in the interest of world peace and for the aid of bomb victims.

As a personal project, Mr. Tanimoto took an interest in several girls who had been disfigured by radiation burns. Self-conscious because of their scars, the girls had withdrawn from society, associating only among themselves and living on what family and friends gave them.

Meeting with the group, Mr. Tanimoto began a comprehensive rehabilitation program — helping them find work, giving psychological and spiritual counsel, and encouraging them to resume somewhat normal lives. But he knew a basic need was physical rehabilitation, and he began a public campaign to send some of the girls to Osaka or Tokyo for plastic surgery. His ultimate dream, however, was that they might go to America for the best in treatment.

In September, 1953, Norman Cousins, editor of the *Saturday Review,* visited Hiroshima, became interested in Mr. Tanimoto's work with the girls, and undertook the job of finding support for the project of bringing the girls to America. He worked primarily through the American Associates of the Hiroshima Peace Center, of which he is president, and Dr. Marvin W. Green, pastor of the Springfield, New Jersey, Methodist Church (and a classmate of Mr. Tanimoto at Emory University), treasurer.

Plastic surgeons and other physicians agreed to donate their services, Mount Sinai and other hospitals volunteered their facilities, and the Friends Center (Quaker) of New York agreed to find housing for the girls during their stay. The United States Air Force flew the girls to this country.

How The Methodist Church and the Woman's Division of Christian Service have been related indirectly to the project in other ways is shown by these facts:

Mr. Tanimoto was converted by Miss Bertha Starkey, a Woman's Division missionary in Hiroshima.

Before they left Hiroshima, the girls met with Miss Mary Finch and Miss Doris Hartman, missionary teachers at Hiroshima Jo Gakuin, for some coaching in Americana—eating, customs, dress, et cetera.

In May, Mr. Tanimoto and the girls were honored at a reception given by the Board of Missions at Christ Church in Manhattan, New York. Tribute to Mr. Tanimoto for his Christian humanitarianism and to the girls for their courage was paid by various Board of Missions and church officials, including Miss Margaret Billingsley, an executive secretary in the Department of Work in Foreign Fields with responsibility for Japan and Korea.

Be a Nurse

(Continued from page 7)

1. Are you reliable? Can you manage yourself? A patient's life may depend upon your faithfulness.

2. Do you reach out for responsibility? Do you voluntarily help with household work?

3. Are you a good student? A nurse must learn many complicated skills and techniques.

4. Do you have an inquiring mind? A nurse must find out facts so as to soothe both worry and wounds.

5. Do you love people—all kinds—those with idiosyncrasies as well as others? Understanding and friendliness are necessary.

6. Do you have a good sense of humor, a cushion to ease jolts? Can you see the ridiculous and not laugh, and smile for the patient's sake when there is heartbreak?

7. Are you tolerant? Pain is no respecter of creed, race, color, or personality.

8. Are you generous—willing to put the welfare of others before your own desires and pleasures?

9. Are you discreet? Can you keep secrets? Do you have a detached attitude toward life?

10. Are you in good health—physically, mentally, emotionally, and religiously?—*From the "Brewster Hospital Bulletin."*

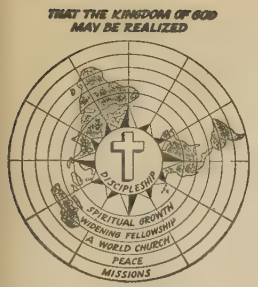


CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952–1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP... OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

A Litany of Thanksgiving

FOR THE FIFTEENTH ANNIVERSARY OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

OBSERVANCE of the Fifteenth Anniversary of the Woman's Society of Christian Service will result in a sense of thanksgiving which is both general and localized. Belonging as we do to a world-wide denomination, and to an organization that has more than 30,000 units across the country, we have much in common for which to give thanks. Indeed, this very fact is in itself a cause for deep thankfulness. In addition to this general picture, however, is that which comes nearer to our own personal experience—the reasons why, in our own Woman's Society, we have cause for thanksgiving. It is at this second point that the creative thinking of each Society, in the light of its own experience, will mean the most.

To some groups the preparing of a worship service in which all may take part may be a new venture. Give it time and thought; encourage all the women to make suggestions to be incorporated in the total service. The material in the May, June, and July-August issues of THE METHODIST WOMAN will be a guide; but most of all, a thinking-back across the fifteen years, in the history of each local church and Society, and thoughtful reading of the minutes of the Society through the years, will give rise to suggestions.

The more specific the service of thanksgiving is, giving thanks for what has happened in your own Society, church, community, the more meaningful it will be. Too often services of this sort, however beautiful, are so general that they lack conviction. This is a chance to glorify the commonplace, recognizing that, while often small, nothing is trivial if it has helped in Christian growth.

The Litany given here may serve you as an introduction; or it may be a guide or framework on which to base yours, or for which you substitute your own. If it is not practicable to have printed or mimeographed copies for distribution, the responses to be used by the group can be printed on a blackboard or a large sheet of newsprint paper. It is well in such a case to keep the responses fairly uniform, while guarding against their becoming mechanical. It will help if one woman familiarizes herself ahead of time with the service—its readings and responses—and is named by the Leader as the Voice who will lead the group in their response. The service should be orderly and worshipful, but not formal; the end in view is not to render a perfect performance, but to provide an opportunity for expression of genuine gratitude to God for the blessings received through the Woman's Society of Christian Service.

References by number are to hymns in *The Methodist Hymnal.*

A LITANY OF THANKSGIVING

LEADER:

We give thanks to thee, O God; we give thanks;
we call on thy name and recount thy wondrous deeds. (Psalms 75:1, RSV)

"Great art thou, O Lord, and greatly to be praised; great is thy power and thy wisdom is infinite. Thee would we praise without ceasing. Thou callest us to delight in thy praise, for thou hast made us for thyself, and our hearts find no rest until we rest in thee; to whom with the Father and the Holy Spirit all glory, praise, and honor be ascribed both now and evermore. Amen."

(*Book of Worship,* Prayer of Praise, page 515)

CHORAL RESPONSE:

"Father of lights, in whom there is no shadow,
Giver of every good and perfect gift,
With one accord we seek Thy holy presence,
Gladly our hearts to Thee in praise we lift." [1]

(No. 592)

[1] Used by permission of the National Board of the Young Women's Christian Association of the United States of America.

LEADER: Let us pray.

For the vision and purpose of those who laid the foundations for the Woman's Society of Christian Service,

Father, we thank thee.

For growth and widening fellowship through these fifteen years,

For the strengthening of work already established,

For the conviction of the need for work in new fields and in new areas of life,

Father, we thank thee.

For a quickened consciousness of the importance of human rights,

For a deepened concern to bring human brotherhood from a dream to a reality,

Father, we thank thee.

For the wider horizon of the local church and its place within a world church,

Father, we thank thee.

CHORAL RESPONSE:

"For Thy church, that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love;
Lord of all, to Thee we raise
This our hymn of grateful praise." (No. 18)

LEADER: Let us pray.

For the high idealism that has marked these fifteen years;

For spiritual values kept uppermost:

We thank thee, our Father.

For the enlisting of more and more women toward a common purpose;

For youth and beauty of life dedicated to full-time Christian service:

We thank thee, our Father.

For more material resources to meet the increasing needs of the world;

For the joy that accompanies the meeting of these greater needs:

We thank thee, our Father.

CHORAL RESPONSE:

"We thank Thee, Lord, Thy paths of service lead
To blazoned heights and down the slopes of need;
They reach Thy throne, encompass land and sea,
And he who journeys in them walks with Thee."
(No. 458)

LEADER: Let us pray.

For the realization that to everyone some talent has been given;

For a growing awareness of the importance of the individual;

For appreciation of the enrichment that comes from differing viewpoints and backgrounds:

We give thee thanks, O God.

LEADER: Let us pray that we may realize our talents.

"Wonderful Lord of all creation, Thy universe is ever full of surprises—gorgeous sunsets of myriad colors, starlit heavens touching eternity, scientists in laboratories uncovering hidden wonders, heroic men and women of Christlike devotion making their environments like Thy kingdom. I know that my life has latent possibilities, to be gloriously realized as I harmonize my will with Thine. May I spend my experience in thrilling, abundant living, rather than feel that I must live out my years with drudgery. May I welcome this day with a feeling of great adventure with Thee. May my spirit be mastered by Thy Spirit, thus to know the meaning of Thy kingdom within me. Strengthen me to be Thy emissary to help others find the joy and strength of Thy Spirit. Amen."[2]

CHORAL RESPONSE:

"Master, no offering costly and sweet
May we, like Magdalene, lay at Thy feet;
Yet may love's incense rise, sweeter than sacrifice,
Dear Lord, to Thee, dear Lord, to Thee.

"Daily our lives would show weakness made strong,
Toilsome and gloomy ways brightened with song;
Some deeds of kindness done, some souls by patience won,
Dear Lord, to Thee, dear Lord, to Thee."
(No. 464)

LEADER: Let us pray.

For those who have faithfully served as officers;

For those who have loyally served as members;

For those confined to their homes, yet whose fellowship has been active through the spirit:

Dear Lord, we thank thee.

For those whose courage has conquered discouragement;

For those whose steadfast purpose has never wavered;

For those whose love has never failed:

Dear Lord, we thank thee.

For the ties that bind us close to Christians everywhere;

For the ties that bind us close within our own fellowship;

For our oneness in Thee through our Lord Jesus Christ:

Dear Lord, we thank thee.

HYMN (*in unison*):

**"Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flow'rs before Thee,
Opening to the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!"[3]**

Amen. (No. 12)

BENEDICTION (*in unison*):

"Thanksgiving, glory, honor, and power unto Thee, O Lord our God. Amen."

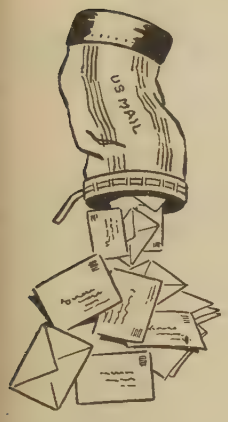
[2] Page 130, "To Realize My Talents," in *Pathways to Spiritual Power*, compiled by Thomas S. Kepler. The World Publishing Company, New York. Copyright, 1952. Used by permission.

[3] From *Poems of Henry van Dyke*; copyright, 1911, by Charles Scribner's Sons. Used by permission.

AN APPRECIATION

The suggestion sent out through conference secretaries of Promotion for letters on the topic "What Membership in the Woman's Society of Christian Service Means to Me" met with enthusiastic response. Selected letters sent to the office of the executive secretary have numbered around one hundred fifty. Reading these has been an invigorating experience, and it is easy to see the difficulty experienced by district and conference secretaries in making their selection. "All were so good," was their comment, again and again.

The following six have been selected for printing, one from each jurisdiction. They cover a wide range of viewpoint and emphasis: older, younger; rural, urban; active, shut-in. The values which the writers stress are representative of those in letters which for want of space have to go unpublished—but nonetheless appreciated. All have served a helpful purpose; to all writers, we extend our hearty thanks.



What Membership in the Woman's Society of Christian Service Means to Me

"In this day of social, political, and spiritual tensions, it is a great comfort to me to know that these problems are discussed, studied, and entered into prayerfully among the members of the Woman's Society in my church. It is not enough for me that I try to read what I can concerning world issues, or that I listen to all sides of controversies on radio and television programs with, I hope, an open mind. Always there is the need to discuss ideas with other people whose opinions I value highly in that they, too, feel we cannot hope to resolve our responsibilities through knowledge alone, but also through courageous action. In following through, we play a small part in doing something about curing the ills of society and influencing and swelling Christian influence around the world. We do this by joining with other groups of like intent—through local Society, district, conference, and division work.

"It seems more important than ever that Methodist women take a firm stand in their beliefs, and it means a great deal to me when I see them doing just that, as members of a great Society working together for common good in their own communities and around the world. Theories are fine and help to approach the idea of brotherhood, but action to back them up is necessary to prove the theories. It is certainly time that Methodist women intensify their action in the fields closest to their hearts."

* * * * *

"I live in the country. I have good neighbors but they are too far away to run in often for a chat. Our Woman's Society of Christian Service meets one afternoon and one evening every month. I look forward with pleasure to attending.

"From the time the hostess makes me welcome until she sees me go, I have a wonderful time. I enjoy the company of friendly, Christian women.

"As I look around, if there is a stranger present or if someone looks a bit sad, it is my opportunity to help cheer a bit.

"The devotions are inspirational. I sometimes get a thought that lingers long. I enjoy the reports. It's nice to feel that, as an organization, we are doing things both at home and for missions elsewhere. Perhaps a family home has burned. We can help them.

"New Methodist people have moved into our village. This is reported and our ladies can call on them. Someone may be reported ill. Perhaps several will send a card or some treat to them.

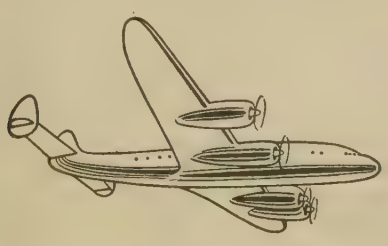
"After the business, we enjoy a short social time with light refreshments. A different committee each time cares for the refreshments so the hostess isn't burdened with them.

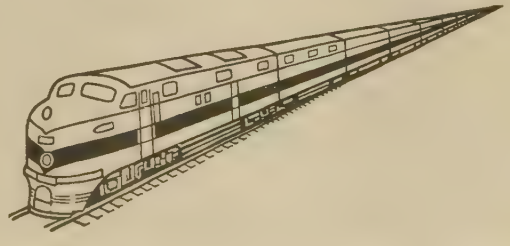
"Going home, I feel encouraged to face life and its problems."

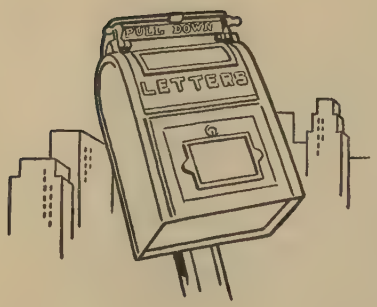
* * * * *

"For me, membership in the Woman's Society of Christian Service has been an experience of awakening from the lethargy of day-to-day materialism, to a new level of understanding. New ideas, new interests, and new ways to more satisfactory living have appeared. I am enthusiastic with good reason. I have found not just another club, but an organization with purpose and dedication.

"I have become more vitally aware of God, and His business has emerged from the shadows of the







unfamiliar to a place of urgency in my daily living.

"'Neighbor' has grown to mean more than the person next door. I have found a kinship with people in other lands. The photographs of the child crying for food in Europe and the woman dying in India no longer fill me with abject hopelessness. Through the Woman's Society, I have discovered a link to all the peoples of the earth; the child and the woman are now within my reach.

"The Woman's Society continually offers me new adventures in friendship. I meet women of all ages from all positions in life. Rich and poor, educated and uneducated blend time and talent in dedicated service to God and the church.

"The Woman's Society has also awakened me to myself. I have learned the importance of the individual to God. From this knowledge has sprung a desire for self-improvement and greater service to Christianity. The Woman's Society stands ready to meet my needs with increased guidance and opportunity."

* * * * *

"Membership in the Woman's Society of Christian Service is a challenge to give the best that I possess to the service of my Lord.

"It means work: work of the hardest kind, if I am going to succeed in my pledge to be a good member and merit the carrying of a membership card identifying me as belonging to a society dealing in Christian service.

"Here I can add my small amount to the total, in doing supply and mission work; and have the satisfaction of knowing I am a part of this!

"It means spiritual inspiration through participating in or listening to the devotions and programs.

"Where could I get closer to my friends, to laugh with their joys and sympathize with their sorrows, than while serving on committees or washing dishes?

"It gives me the opportunity of working with my daughter, guiding and assisting each other; meeting her friends and having her meet mine. All working, young and old, toward finding new, interesting, and effective ways of presenting and spreading Christian ideals.

"It means taking the elderly lady down the road to meetings she enjoys so much, and without my transportation, would miss.

"My ties limit my right to say, 'Lord, here I am, send me,' but the Woman's Society of Christian Service presents many opportunities where I can say 'Here I am, O Lord, use me—my time, my talents, my prayers.'

"My membership is an inspiring challenge."

* * * * *

"After more than four years of inactivity divided between home and hospital, the Woman's Society of Christian Service, briefly stated, means this to me:

"It helps me in trying to reach the Kingdom goal of radiant living. Confined within four walls, radiant living in sincerity and in truth can be shared with others, as it is given to me by the group and by individual members.

"It increases my spiritual growth, by the fellowship of intercessory prayer, Bible study, and daily meditation, as shared with me.

"It keeps me in touch with the great missionary program of the Methodist women, locally and worldwide. It inspires me to feel that, though handicapped, I too can have a part in this program.

"It gives me renewed courage 'for the living of these days,' with a firm belief in the triumphant victory of bringing the world to Christ; in which, following in the train of the members of the Woman's Society of Christian Service, I can have a part, however small."

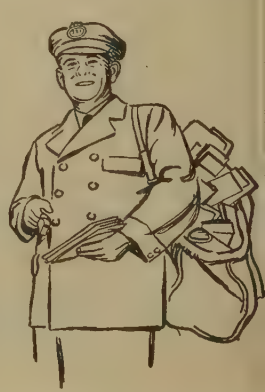
* * * * *

"Membership in the Woman's Society of Christian Service affords many varied opportunities for living a richer, fuller life. It means fellowship with thousands of Christian women everywhere, whose hearts and minds are attuned to knowing and doing the will of God. There is nothing which compares with the inspiring knowledge that Methodist women the world over are praying and working together toward the great objective of lifting humanity to God.

"Any woman who desires to render Christian service can find scope for her talents in the Woman's Society. The very purpose of the organization challenges every woman within its membership to seek to find her place in God's great project of Kingdom building.

"As we study, pray, and work together we experience that spiritual growth which enables us to become better citizens of God's kingdom. As we study we become more aware of the world's needs and more willing to assume a part in the task to which the Master commissions His followers.

"The Woman's Society of Christian Service is the connecting link between the local church woman and the world missionary enterprise. It provides open channels through which we may travel to the farthest corners of the world to aid the suffering, heal the sick, wipe out disease, teach the illiterate, lift and cheer the downcast, and spread peace, good will, and courage, rather than fear, hate, and despair.



"This is what the Woman's Society of Christian Service means to me."

Information and Action

Dear Friends:

For most of us October begins a period of intensive activity. There will be many opportunities for giving increased emphasis and direction to "The Things That Belong Unto Peace." Perhaps you will want to take out your "Activities Leaflet for 1955-56" again and look at the possibilities of this month in your community.

1. This will be a month in which the United Nations and World Order will assume an important place in the calendar. The first event of the fall will be World-wide Communion Sunday, October 2, when the prayers of Christians follow Sunday morning as its hour of prayer and rededication to tasks ahead moves across the face of the world. This preparation for the days to come ought to receive added attention at this time when so much hangs in the balance. Perhaps you will want to find new ways of bringing its importance to the attention of your community this year.

As the month moves from this appropriate beginning toward World Order Sunday and United Nations Week, you may want also to bring to the attention of your community the facts about the prayer service which preceded the San Francisco meeting. For a description of this "Festival of Faith" see the September issue of THE METHODIST WOMAN. In reporting on it, Dr. Walter Van Kirk states: "Little wonder that all present, including officers of the United States Government, official delegates to the U.N. Commemorative Meeting, newspaper reporters, and TV and radio technicians hailed *The Festival of Faith* as an event of historic significance.

"It is important to point out that while many faiths were represented, each faith was heard in a clear and decisive manner. Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, who presided, put it this way: 'Our participation is not with any limitation but with a fuller expression of the freedom which we enjoy; it is not in betrayal of but in deep fidelity to whatever faith each of us may profess. Without obscuring our differences of conviction, we share a common concern in the United Nations, and we know that its objectives cannot be attained if spiritual realities and resources are ignored.' "

The inspiration of this united effort of seven religious faiths might serve as an inspiration in your community for holding some sort of an interfaith dedication to prayers for peace during U.N. week.

This year World Order Sunday also assumes unusual importance. The statement prepared for World Order Day is the one which was presented by Dr. Van Kirk on behalf of the National Council of Churches to the Secretary General on June 19 in San Francisco. At the same time His Excellency Charles Malik presented the statement of the Eastern Orthodox Church, Dr. Mahmoud Yousef Shawarbi gave the Moslem statement, Hon. Mr. S. K. Banerji, the Hindu, Prince Wan Waithayakon, the Buddhist, and Rabbi Saul E. White, the Jewish. It has been issued in a most attractive Tenth Anniversary edition. It is not too late for you to discuss with your minister the possibility of placing a hurry-up order for enough of these leaflets so that each member of the congregation may have one. They should be ordered from the Department of International Affairs, The National Council of the Churches of Christ in U.S.A., 120 East 23rd St., New York 10, N. Y., at $3.00 per hundred.

Your plans for United Nations Week are probably complete, but it is worth while checking again to be sure that everything possible has been done to make this week a real experience for the community. There is still time to arrange for window exhibits in stores, displays on your church bulletin board, special notices in the church bulletin, and an exhibit in the library.

2. This month is a good time to begin plans for the celebration of Human Rights Day. The *Supplement to States' Laws on Race and Color** is now available. A pageant using the material in the *Supplement* as a starting point was published in the July-August issue of THE METHODIST WOMAN for use in celebrating Human Rights Day, December 10. Perhaps you will want to start now to plan for that.

The Ratification of the Charter of Racial Policies has moved from jurisdiction to conference to district. The Department will welcome stories of how the Charter has been considered and ratified and implemented in local Societies.

3. At many points you will need to begin again this fall to plan for acquainting people with facts about facilities, teachers, and other resources of your public schools with special reference to minority racial groups. It may also be desirable to

* Order from Literature Headquarters, 7320 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. Price, $2.00.

bring together small groups of parents from various racial groups to discuss these problems.

4. Finally, you will need to check once again on the results of your State Conference on schools and their needs. Suggestions for making use of the information from this conference are indicated in the "Activities Leaflet."

May the work of this month move forward under the inspiration of the closing words of the World Order Statement: "We believe that mankind, under God, is one; that He in whose image we are made summons us to persevere in the task of achieving for our own and other nations that peace and concord that are the fruits of world community."

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

Celebrating U.N. Week . . .

FROM SCARRITT TO MALAYA

Celebrating United Nations Week is coming to be an increasingly important part of education for better understanding of the issues of peace. These two reports —one from the United States and one from abroad—illustrate how important this can be.

Scarritt College Observes United Nations Week

Scarritt College, at Nashville, Tennessee, completed one of its programs of education and fellowship through its celebration of United Nations Week.

The fact that one out of four students at Scarritt College comes from a foreign country creates an atmosphere conducive to this celebration. An authentic international note, which was accentuated by students attired in native dress, pervaded all aspects of the routine affairs of campus and classroom.

Attractive posters in conspicuous places added a tinge of excitement to the occasion. The posters, having as their background the United Nations emblem, gave a brief preview of the events scheduled for the week.

Every lunch hour during this week, hostesses at the tables in the dining room were given questions regarding the different phases of the work of the United Nations. Examples of questions asked were: What is the purpose of the United Nations? What is the purpose of the Security Council? A lively discussion was carried on at each table. All through the week students frequented the Social Action bulletin board, where answers to the particular questions for the day were posted.

Literature, such as *Eight Biggest Lies About the United Nations,* by Henry C. Lodge, was distributed to every student.

On Tuesday evening, students from different countries participated in a vesper service at the college chapel. "There is a beauty that lies too deep for words but tugs at the heartstrings, when people from the East and West, wearing their native dresses and representing different cultures, join hands and pledge together for a peaceful world," a girl from the Philippines remarked.

A girl from India who presided at the service said, "Today as never before, the problems of any nation are world problems. All world problems can be solved only by world action. So this great mass of human beings, fenced into national groups by national boundaries, must solve problems which rise and go beyond their boundary lines, and work together."

An international dinner and a panel discussion were held on Wednesday evening. Five Nashville college students who were delegates to the Collegiate Council for the United Nations last summer were the panel speakers. The tables were decorated with small flags of different nations. Cutouts of people with hands joined encircled the flags. Hostesses at the tables were an American and student nationals in their native dresses. The menu included recipes from various countries, the United States contributing apple pie for dessert. Musical records of different nations were played during the meal.

The panel discussion was held in the social room after dinner with students from Scarritt, Vanderbilt, Peabody, Fisk, and David Lipscomb Colleges reporting on experiences at a U.N. Seminar held by the Collegiate Council for the United Nations.

A thirty-minute period of silent meditation and prayer for the United Nations was held in the dimly lighted college chapel at seven o'clock on Thursday evening. Organ music was played as the students quietly took their seats and were handed copies of a prayer for the United Nations.

On Saturday evening an international party was held. Dr. Hugh Stuntz, president, gave a short talk on the United Nations and our duties as citizens to make this world safe for democracy.

Displays of different countries drew the interest of the crowd. Foreign students in native dress explained the items displayed. In one section of the room several women fingered admiringly a *piña* hand-embroidered bag from the Philippines; at another table a Korean

girl explained the symbolism of her country's flag. Another group was exclaiming over the intricately carved fans and slit-eyed wooden dolls from Japan, while Japanese girls demonstrated the use of chopsticks to a curious onlooker. There were silks and brassware from Malaya, a miniature hand loom from the American Indians, and birds and animals carved out of buffalo horns and elephant tusks from India.

Nationals were introduced to the Virginia reel and other folk dances of America. Songs and dances from other countries were included also in the program, such as: Japanese and Korean folk songs, and the song of a peanut vendor from Latin America; a dance from the Festival of Lights in India, a "bamboo" dance (mop handles for want of bamboos) from the Philippines, and a "courtship" dance from Malaya.

The birthday of the United Nations was celebrated on Sunday noon in the dining hall, where there was a huge birthday cake decorated with the emblem of the United Nations. The napkins beside each plate also carried the theme of the day. In the center of each napkin was a globe, with the four points of the compass pointing to the four corners. Representative peoples of the world encircled the globe. Around the border of the napkin were printed these Bible verses: "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another" (RSV); "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. . . . God is love"; "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him"; "May the Lord make your love for one another and for all men wide and full like my love for you, so that your hearts may be strong." [1]

Dr. Hugh Stuntz offered a prayer for the United Nations. When the chairman of U.N. Week, Miss Lucile Rippberger, presented the cake to Dr. Stuntz, the students sang "Happy Birthday, United Nations!"

—Rosa May Butler

From Malaya

You will be interested to know that a year ago our Methodist Girls' School was practically the only organization in Kuala Lumpur that paid any attention to U.N. Day. I put out all the materials I had bought; we had poster displays and a week of programs. All in all it was a colorful and instructive time.

This year it was amazing how much activity there was in the city. We may have had something to do with getting the ball rolling. The important thing is that it did roll.

We launched out by inviting about 400 students of other Kuala Lumpur schools to an exhibit and program lasting from three to six in the afternoon. First, there was a lecture with slides—"A Visit to the U.N." I borrowed Louise Killingsworth's set to use with pictures I'd taken myself. Then people saw the exhibits. After this we had a lively program of international dances. Then the high light came with a mock U.N. Assembly. The debating club worked hard on this and it was beautifully done. The adviser spent many hours preparing it. Every sentence used had actually been spoken in the Assembly.

That week I also invited the people of the various churches (in the name of our Woman's Society of Christian Service) to a program at the school. As a part of this we had a panel on the U.N.

So you see we are really learning about the U.N. Now is the time to plan ahead for next year. So I'm writing to ask your help.

—Laura Schleman

[1] From *The New Testament: An American Translation*, by Edgar J. Goodspeed. Used by permission of the University of Chicago Press.

The U.N. Story . . .

A RADIO PROJECT IN VIRGINIA

"UNICEF, what is that?" "I'm not sure I'm for it or against it." "The United States appropriations are too high now; I'm not sure I favor big sums for UNICEF." "I never heard of it, what does it do?"

Those were some of the statements and questions asked by persons invited or nominated to take part in the series of weekly radio programs titled "The U.N. Story," which ran for thirteen consecutive weeks on a local station as a public service. It was sponsored by the Wesleyan Service Guild of the Southeastern Jurisdiction and was arranged and directed by the secretary of this organization.

Persons invited or nominated to take part on the programs were to have been "outstanding" in their respective groups as leaders, or at least to have been chosen by the group as representative of it whether it were educational, cultural, civic, political, religious, social, or business.

From the quotations used it is easy to understand that the communities involved needed some education on the work of the United Nations and its specialized agencies. So the series began in February, which was a timely month since ministers in the Methodist churches had been instructed to

preach on such subjects as *Peace* and *United Nations* as a part of the Bishops' Crusade for World Order.

Sample or model programs had been prepared by the Department of Christian Social Relations of the Woman's Division and a number of those were used as they were written; others were adapted or revised to allow more persons to participate. Some recordings had been prepared by United Nations and three of those were obtained from the Department of Christian Social Relations and Local Church Activities and used. Articles in THE METHODIST WOMAN and leaflets from Literature Headquarters supplied information for other occasions.

Organizations and business firms were asked to submit names of members to represent them on the programs, and although there were no commercials used at any time, those organizations furnishing personnel to participate were mentioned on the radio during the introduction and also by the newspapers in their publicity.

Through wide selection of participants from various communities and organizations, it was felt that the listening range was widened. Other indications of the scope of the listening public were "fan mail," telephone calls, and personal mention to members of the casts.

All those taking part on the programs received script and additional reading materials on the U.N. such as leaflets and tracts. Those nominated, who could not participate because of conflicting schedules, also were sent reading materials. Leaflets were left at the radio station for visitors, so that the education might be far reaching.

The "Trick or Treat" plan was explained with the hope that it might be followed up for the coming Halloween with the use of the program in the various communities serviced by the radio.

The members of the staff of the radio station, particularly the manager, the program director, and the engineer, were most cooperative in every way. They seemed to take personal pride in the presentations, gave daily publicity for the coming program, and made recordings of all the programs for use in schools and other organizations requesting them for later dates.

Two high school classes in government were presented; members of the staff of one hospital appeared on a program. The mayor of one town, two ministers, teachers, members of woman's clubs, home demonstration clubs and garden clubs, the president of the Retail Merchants' Association of one town, a president and a cashier of banks, manager of a department store, and many others were included in the various casts. One professional singer made excellent contributions to the success of the entire series by participation, rehearsals and private coaching, using tape recordings played back to detect the need for correction.

Various religious denominations also were included on the programs; however, Methodists were in the majority as they were quick to accept the opportunity to "speak for" United Nations.

Although it meant much work for the director, it was a most gratifying experience which brought regret only when the series was completed! Minute details were necessary for timing and for sound effects produced by the engineer. Rehearsals proved helpful as well as instructions to the participants who had not appeared before on radio programs. Transportation was often necessary for some persons, and last-minute reminders proved of value to the busy merchants and officials who gave willingly of their time. Publicity by the newspapers took some advance planning.

Materials for use in preparing the programs were gathered from various sources, so that little expense for such was involved. Script prepared for available filmstrips was adapted and used as stories for children on two of the programs. Materials were ordered from Literature Headquarters, our United States Congressmen, United Nations, UNICEF, and the Board of World Peace. For others write to the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y., where a complete list may be obtained.

—KATHERINE M. ENNIS

Missouri and Nebraska Report

"I did get the mayor to issue a proclamation about U.N. Day. Over 100 persons attended the meeting, when a lawyer here in Richmond made a wonderful talk on the U.N. People sat spellbound and listened. Many said he changed their opinions. A men's group plan to have him talk more on it at one of their meetings. Then I took the material, posters, et cetera, over to the high school where various classes plan to use them this week. I also sent information to the grade schools. I do hope that in some small way this has helped to get some new support for the U.N. It was my earnest prayer in the workshop at Mt. Sequoyah that I could come home and accomplish something for its support and I do feel that my prayers were answered, even more so than I had hoped."

LIBBY THOMPSON,
Richmond, Missouri

The Grade School children of Hamilton, Missouri, received a Certificate of Appreciation from Mrs. Pantaleoni of UNICEF for their work this fall.

"On December 8, we had a wonderful program on U.N. in costume, with U.N. folk songs, the flip chart, cards with UNESCO, et cetera, with about eighteen women taking part, two women from Newman church (Negro)."

FAY TROUP,
Lincoln, Nebraska

"We almost doubled the UNICEF parties—eleven this year. The Hamilton County Council of Church Women (Methodist inspired) sponsored five parties. I believe some workshops on the U.N. on a subdistrict level would be accepted well in January or February."

MRS. WAYNE BEACH
Geneva District, Nebraska

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

GUILD WOMAN OF THE MONTH

Royer

Miss Mary Moody

MISS MARY MOODY is a member of First Methodist Church in Taylor, Texas. She is an insurance agent, owning and operating her own agency. She was a member of an evening circle of employed women in the church when the Guild program was presented and accepted by the group. Later she became the conference secretary of the Guild, which office she held for six years. She also served as Guild Member-at-Large on the Guild Standing Committee of the Woman's Division. She feels that the Guild has helped her to a better understanding and knowledge of the church; it has increased her vision of the needs of the world; it has taught her to have a more disciplined life as an individual. Through having to meet the public in her work, she feels she has learned how to meet new people coming into the church; her work also has helped her to understand the problems of others and to share experiences with other Guild members. Through her Guild activities, honors came to her as she was chosen "the most outstanding woman in her town" by the Business and Professional Women's Club in Taylor, an organization of which she herself was not a member. She is also written up in *Who's Who in Methodism.*

In addition to her active work in the local church and her wide influence in the conference, jurisdiction, and division, she has been of invaluable service in her community in capacities such as these: director of Community Chest, member of Tax Equalization Board, election judge in local city elections, clerk in primary and general elections, Gray Lady in a local hospital. We are happy to present this well-known and dearly loved leader of the Guild.

MISS ALICE BEESLEY, former Guild secretary of Colby District, Central Kansas Conference, was nominated for a Korean lectureship and served on the staff at Ewha University for the April-to-September session. She was granted a leave of absence from Fort Hays State College in Kansas, where she is professor and department head in Home Economics.

NEWSLETTER FROM VASHTI SCHOOL

Thomasville, Georgia

Dear Friends:

We opened the fall term last summer with a full house—125 girls, from eight states—Georgia, Florida, North Carolina, Tennessee, Arkansas, Louisiana, New York, Illinois—and Cuba. As you probably know, most of our girls are from broken homes, and it is our privilege to provide for them not only an elementary and high school education but loving care, a sense of security, and a Christian atmosphere in which to develop faith in God and ideals of service. Our departments of music and religious education bring the spirit and teachings of Christ to our girls in a very real and beautiful way. In all phases of our life we try to lead them to an understanding and acceptance of the Savior. We have many opportunities for sharing with the local and neighboring communities, as our glee clubs and speech department present programs of music and drama for civic groups and church services.

During the past year, there have been several interesting improvements and additions on our campus, which we appreciate more than we can express. The offering received from former staff and students on the occasion of Vashti's fifty-first birthday last October was used toward the purchase of a 1,000-pound freezer locker, a piece of equipment long needed. The Woman's Division of Christian Service through the Bureau of Educational Institutions paid the balance. Our long-dreamed-of playground with two tennis courts, basketball court, and softball field was completed in September, and is alive with happy girls during free time each day. Also, we are soon to have a new

large Vashti bus through the courtesy of the Blue Bird Body Company of Fort Valley, Georgia, which is giving the body, and the Men's Club of our First Methodist Church in Thomasville, which is paying for the chassis. This will replace our old bus which has been operating since 1938. We are indeed grateful to our host of friends, those in churches and other organizations in our city and state, and those in Wesleyan Service Guilds and Woman's Societies throughout the country, for their help in making these blessings possible.

We are proud also of the Beta Club which has recently been organized on our campus. We strive always to improve the scholastic standards in our school, and feel that this unit of a national honor society will be a real incentive to fine work among our high school girls.

One of the greatest joys in our work is seeing some of our girls develop in Christian leadership on the campus and dedicate themselves to a life of service. We have several such girls now, with the light of faith and courage in their faces and determination in their hearts to be victorious for the Lord. With little backing from their homes, Vashti and our Christian friends are providing almost the only encouragement they have, and we ask that you join us in prayer that their faith may not waver and that God will provide a way for them to continue their preparation for full-time Christian service. Recently one of our loveliest girls knocked on our secretary's door and when admitted, said radiantly, "I just had to come and tell you something wonderful. I've decided to dedicate my life to God and become a missionary, and I'm the happiest I've ever been in my whole life." Such experiences as this increase our joy in the privilege of working with these young lives. Many of our other girls "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and leave us finer and stronger than when they came. Others are harder to win, but with patience and prayer we hope to save them for Christ and his church.

We have two girls who are blessed with beautiful solo voices, and who we hope can continue their training after graduation. Both received "superior" rating in the regional music festival recently, and one of them will sing in the talent competition for rose queen during Thomasville's annual rose festival. Both of these girls have received their voice training in our music department.

I continue to be grateful to God that he placed me here in the midst of so much radiant young life. Please pray for me, that, as I sit here and try to unravel the twisted and knotted threads of Miss Vashti's daily life or walk arm in arm with her across the campus, she may come to feel the impact of the great dream I have for her; and pray that we all may have the wisdom, patience, and endurance to be faithful to its accomplishment.

Sincerely,

WOODWARD ADAMS,
Superintendent.

The Sisters

Let's think of the local Woman's Society of Christian Service as Sarah, and the Wesleyan Service Guild as Grace. Since Grace does to work five or six days a week, she cannot spend quite as much time and energy on the work at home as does Sarah. Her efforts and contributions, however, are just as far reaching in their significance as Sarah's—therefore, just as important. Their home—the church—is more complete when they are working side by side, in full cooperation and coordination, each following a schedule and pattern suggested by their big sister, Dorcas, the Woman's Division of Christian Service. When there is time or energy to spare, they help each other. When they need rest and inspiration, they sit at the feet of their Father. There is joy in that home, because both Sarah and Grace know that the church, the community, the nation, and the world will reap the benefits of their laboring together to help fulfill the Father's law of love, through which his kingdom may be realized.

MRS. JUDSON MCCALEB,
President of Winchester District, Woman's Society of Christian Service, Virginia Conference.

Excerpts From a President's Report to Her Unit in the Local Church

What is that slogan over the main post office in our city? "Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed tasks."

This could well describe the Wesleyan Service Guild of our church. Heat! Our vice-president and her committee toiled during the torrid days of last July and August, whipping our monthly program into shape and preparing the yearbook. Rain! Members who participated in the Christmas Eve candlelight service will remember their soggy arrival at the Saturday 9 A.M. rehearsal with dripping raincoats, bedraggled hair, and inside-out umbrellas. Snow! On a Saturday afternoon last winter when a faithful few trudged up the hill for their monthly call at the Methodist Home, temperatures were flirting with zero. Gloom of night! At 11 P.M. not long ago our secretary of Promotion phoned to ask something about the post card reservations for the next meeting—she was busily engaged in addressing them by hand. In fact, since we all are business women, the major part of our service is always performed after dark.

With a spirit such as this, displayed by practically every member of our Guild, is it any wonder that we again have had a very successful year? Thanks to the untiring work of our Committee on Membership, we are finishing our year with an increase over last year. Of these, seventeen are brand-new members. We have lost a dozen or so who have moved away, but the addition of so many enthusiastic and talented new mem-

bers makes the future look rosy indeed.

This year's budget was increased by $300.00, bringing it to an all-time high of $2,000.00. It was planned to raise $1,600.00 by pledges; as of May 1, $1,845.50 has been pledged. We hoped to net $400.00 from our February tea; after all expenses were deducted approximately $500.00 was cleared. While some of the pledges are still only on paper, we know from past experience that practically 100 per cent will be paid. Probably a large proportion of the outstanding balance of about $500.00 has come in even before this report is read. Our Committee on Finance is now considering where our bonus money can be used to best advantage, and instead of cash remaining in our treasury until fall, gifts will be sent on their way to be put into service immediately.

Thanks to a very creative Committee on Program, our 1954-55 programs have been inspiring and diversified. One notable thing has been increased member participation. About twenty-two Guilders took part in the beautiful Christmas musical program. Our own members have also presented several interesting panels. Devotions by members, covering various declarations of the Methodist Social Creed, have been exceptionally well presented and have been genuinely thought-provoking and challenging.

One of the Guild's important achievements of the year has been the sponsorship of a second unit of the Wesleyan Service Guild for younger business women. We are sure this new unit will soon become another live-wire service group of the church.

The study group has used three of the suggested texts in detail, and has grown in average attendance. The meetings in the homes of members have done much to promote closer fellowship and friendships, and have given us a wonderful opportunity to become really acquainted.

We have continued our monthly visits to the Methodist Home. The chairman of this activity has endeared herself to our six ladies there by planning little surprises for each visit—flowers, fruit, or perhaps some souvenir brought back by one of our travelers. Birthdays are really celebrations for our ladies, for the Guild members send them a big pile of cards which they keep and treasure. During the year several of our members also have shown color pictures. The entire Home enjoys these functions immensely.

Our dinner committee has functioned so efficiently and quietly that we scarcely have been conscious of the immense amount of work that goes into each monthly meeting—preparing table decorations at home, getting the tables beautified, lining up waitresses, and taking care of dinner reservations. This committee also had the job of supplying and supervising waitresses once a month for the church's Wednesday evening dinners.

At Christmas time our supply group presented fifteen baby dolls, all dressed differently and beautifully by different Guild members, to the little girls at the nursery. The boys received books. The supply group also promoted two showers for emergency needs during the year.

The largest social event, our annual musical tea, lived up to the standard set by its predecessors. This is the one event in the year when every member of the Guild pitches into the same activity, and we all are proud of the way the committee chairmen carried through this project.

Other special events in the year were the box-social party for new members in September; a dessert-and-coffee hour for the executive committee of the business and professional women's group of the Council of Church Women, also in September; and our second annual Communion breakfast the Sunday morning before Thanksgiving.

The spring of 1955 brought many changes into the by-laws of the Wesleyan Service Guild, changes which made more of our committees elected rather than appointed, and this year's nominating committee has had an especially difficult task to perform.

I could go on and on, naming practically every member of the Guild for some special service: those who have taken our resource sheets and translated them into a wonderful set of file cards which list the talents and experience of each member; those who have done such a fine job of investigating possibilities for social service within our community; those who have done yeoman service in the field of entertainment of foreign students; the chairman of the Guild for the church committee sponsoring the D.P. family.

I want, however, to tell each and every one of you how much your wonderful cooperation has meant to me. Such cooperation is a source of never-ending surprise and inspiration. It has been a great honor and privilege to be your president and I shall never forget the experience.

Books

We have been reading—

The World in Tune, by Elizabeth Gray Vining, a book of prayers. Its poetry and prose selections can be used with comments or as a guide for prayers. It is an excellent book for daily devotions. Harper & Brothers, Publishers.

The Status of Women in the United States, Bulletin 249, and *Handbook on Facts on Women Workers,* Bulletin 242, pamphlets of the Woman's Bureau, United States Department of Labor.

Problems Have No Sex, by Caroline Haskett, a very interesting and informative book in which the author shows changes in the status of women, and the need for women to recognize new rights and responsibilities in the future. The publishers are Hodder and Stoughton, Limited, for the English Universities Press, Limited, London.

Will you join our Book Club by sending a description of a favorite book you have read recently?

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

THE CHRISTIAN MISSION IN A REVOLUTIONARY WORLD

SUGGESTIONS FOR TEACHING THE STUDY COURSE

By KATHRYNE B. SEARS

AFTER reading the wonderful material for this stimulating course the problem is —what to select? Make your own lesson plans. If you lack some of the books mentioned, use the splendid materials appearing in our Methodist publications. A ‡ indicates that assignments should be made in advance. I will refer to the excellent Adult Guide as (A.G.). The reading assignments listed in each chapter are followed without exception.

Session 1. What is revolution? What are the major types of revolution? Why must Americans be awakened to the fact of today's revolution? In what way are we being affected by the changes taking place in the world today? The following opinion test can stimulate interest in the religious revolutions.

1. Christianity thrives amid adversities and is growing stronger throughout the world.
2. Thousands of Christians in India are being reconverted to Hinduism.
3. Buddhists feel that they are stronger than Christians in advocating peace.
4.The Islamic faith is waning in Indonesia since independence.
5. Muslims are planning a mission program to compete with Christian missions in Africa.
6. Communism has caused our present revolutionary world.
7. Materialism might be named as an American religion that is spreading in other parts of the world.
8. Today in Japan nationalism is stronger than communism.
9. There has been a revival of Shintoism in Japan in recent years.
10. Judaism is becoming a political force through the Zionist Movement.

Define a Christian's responsibility in a revolutionary world.

Session 2. The Hungers of Body and Mind. Loaves of bread and a cross will make an effective worship center. The following multiple choice test lends interest and brings out pertinent facts:

1. 3 per cent, 10 per cent, 25 per cent of the people of Asia are Christian.
2. Food prices have gone up 2 per cent, 5 per cent, 10 per cent in India since independence.
3. Two thirds of the world's population has an income of less than $2,500, $1,000, $100.
4. India's five-year plan calls for added cultivation of land amounting to nineteen million acres, two million acres, seventy-five million acres.
5. In Africa there is a doctor for every 600, 60,000 people.
6. The United States in one year sent 2,500, 500, 100 technicians to other countries.
7. In India the average farmer has 100, twenty, two chickens.
8. Life expectancy in the Orient is sixty-seven, forty-seven, twenty-seven years.
9. National boundaries do not stop migration, exports, malaria.
10. Today's conflict is between the haves and have nots, communism and capitalism, totalitarianism and democracy.

The first chapter of *They Reach for Life* brings vividly the struggles of individuals: in Africa, the right to liberty; in India, the need for land; in Iraq, the desire for literacy; in Indo-China, health. ‡ Use Case History, ‡ Impersonations, ‡ Résumé of the story of Jimmy Yen, and Quotations (A.G. 19-21).

Session 3. The statement, "Christianity is revolutionary," opens many areas for discussion. List on the board some of the revolutionary ideas and achievements that are an outgrowth of Christianity through the ages (A.G. 24). ‡ The story of Raban Marak, as told in *They Reach for Life* (pp. 17-24) lends itself to a simple dramatization for eight persons. ‡ Have someone tell of Frank Laubach's program, "Each One Teach One." This is excellent as are the film strips (A.G. 26). Let several rela their favorite story from *Ho Rises From the Land.* In closin discuss the place of missionari and Christian nationals in lieu technical personnel provided by t U.S. and U.N.

Session 4. The atmosphere of *Christian Fellowship* can be pa tially created by having everyo answer to roll call with the name a Christian from another countr A sentence description adds inte est. Discuss briefly—What t Church means to me. Follow wi ‡ Panel (A.G. 29). ‡ Have t story of Emilio Lapidan (text, 129). ‡Relate the experience Karem Ao (*They Reach for Li* p. 51). ‡ Have five tourists mak use of the quotations (A.G. 31 ‡ Develop Question 2 (A.G. 30).

Session 5. The World Mission in Rev lution. The scope of mission empha can be laid by using *The Bible in Wo Evangelism,* ‡ a panel of five, with t chairman giving the history in Part I the book, and four representatives fro different countries telling of the wo covered in Part VI. ‡ Use eight pe sons for the Field Conference (A.G. 3 Discuss this new trend. ‡ Report. "Rev lution on the Mission Front," WOR OUTLOOK, July, 1955 (p. 30). ‡ Biog phies of Subbaren, Gonzado, and W liams from *They Reach for Life* (Chap 7). From *Pattern of Things to Co* ‡ have Dr. Itty tell his story (p. 1 Discuss ways in which Christians c unite with non-Christians in social form; the value of a united church the evangelistic task in Asia; the futu of lay evangelism. ‡ Have a secretary the Woman's Division explain the po tion of institutions (p. 31).

Session 6. The Answers by Dari Swann is an effective choral reading. T whole or part of it would make a fitti climax to the study. You will want stress the place of the church in indi dual lives and the message from Willige "Every area a mission field. Eve church a mission. Every Christian missionary." ‡ "Our Church in Jon ville" (A.G. 40) is excellent to dire the thinking toward local action. T leads to the "Study and Action" leaf and its suggestions for this year. A the youth to put on the drama "F Not" and make arrangements for t church members to see the films su gested. Consider together the pages "What Can a Christian Do?" (pp. 1 168). Take an inventory of our assets Christians and go out together to p them into practice.

IT IS quite difficult to give a brief summary or evaluation of our participation in "The Home Ambassador Plan," which was locally initiated two years ago. Instead of having a perfunctory or fleeting contact with students from another country, we maintain an informal contact while they study at Cornell University. Whenever they are free to come and we are free to have them, they come to our home as a part of our family. Food, fun, fellowship, singing, talking, questions, problems, and sometimes just a lazy afternoon can be the order of the day. There is no "entertaining" as such but just a "home away from home."

To date, we have had a boy from Sweden, a boy from Nigeria, a German girl, a Philippine girl, and a Korean boy. Each has been pleased to get in a "home." Each has been amazed at American family life, and they are much surprised that we are not sophisticated and superficial as they had believed Americans to be. They learn from us things which cannot be taught or shown on the campus. That is why I feel that we are "ambassadors" right in our home. These students will be influential in their home countries. If they have a kind, personal feeling for America as a result of a family contact, then truly we shall have planted a little seed which may grow into a moving force for international peace, understanding, and good will.

There are personal benefits, too. We and our children learn of other countries and people. Little did we know of Nigeria and its West African problems and goals before having John Ukegou as our extended family. Our five-year-old daughter asked frank, sincere questions about skin color, lions, houses, and John's family. She received frank answers. It was a priceless opportunity and lesson.

Participation in a "Home Ambassador Plan" is of endless mutual benefit and is a basic participation in Christian citizenship.

(MRS. ROBERT R.)
BETTY T. MORROW

STUDENT WORK

DOROTHY NYLAND, *Secretary*

EVALUATION OF THE "HOME AMBASSADOR PLAN" AT NEWFIELD, NEW YORK

Submitted by MRS. D. M. BECK, *Central New York Conference Secretary of Student Work*

A Letter to the Conference Secretary From the Philippine Girl

I have just had an interesting phone call from Mrs. Morrow, asking how I like the program planned for foreign students by The Methodist Church in Newfield. I can honestly say that I have enjoyed my visits with them and appreciated the hospitality shown me by the members of the church. These acts of kindness in opening the doors of their homes to me, especially my host and hostess, Mr. and Mrs. Robert Morrow, have boosted my morale very much.

In their home and in the church fellowship, I felt I belonged. Although I am over my homesickness, there still are times when I feel its pangs on weekends, on Sunday, and especially on vacations and holidays when almost everybody in our dormitory has gone home. I'm more than grateful for having met Mr. and Mrs. Morrow and for being one of the family. Going to church with them, staying for dinner, et cetera, will be among the beautiful memories I'll take home with me. Nothing is so reassuring as to know you are "adopted" by a family that shares, a community that welcomes you—"a home away from home."

Let me tell you of an incident which took place last year in the Philippines. It makes me feel the world is indeed small, that in Christ we are really one. Before I came to America, our pastor introduced a young American soldier to our MYF. He was a former MYFer in New York and told us that his ship, the S.S. Boxer, had docked in Manila for a week. Being a Methodist, he immediately went to the nearest Methodist church and attended our service.

We invited him to our group, took him home and introduced him to our families, and he in turn introduced us to his parents and his family through pictures. Everytime he found himself in Manila, he would come to church, help in the MYF, and be our guest. These things we took for granted, we never knew that deep inside him he felt lifted up. Unknown to us, all this time, he was writing these incidents to his family (his wife, father, mother, sister). His father then wrote to me, thanking us and told me to call on them if ever I should need help.

I completely forgot that incident until the time came for me to leave my home to study here in Cornell. I felt so happy and privileged at the opportunity but so sad and lonely, too, because I knew I'd be far away from home. Then I remembered his father's letter, and my parents cabled him.

My plane landed in New York City and my feelings cannot be described as a kindly man took my hands and took care of my luggage, guided me out of the crowd and said, "Welcome to America, Gloria." And to think I never had met him before, only through his son's letters! In that moment, my thoughts flew back home—some deeds of kindness done by our group to someone away from home, and here I am now getting in return something of which I never dreamed. I stayed in their home and his father made all the arrangements so I could proceed to Cornell.

I shall never forget these kindnesses which make my stay here in the United States so pleasant.

GLORIA MERCADO

Around the Calendar

Suggested Activities for the MYF in Christian Outreach
September, 1955 – August, 1956

By HELEN L. JOHNSON *and* MAY L. TITUS

THE Fall Action Project, *Toward Christian World Community,* helps to focus attention on missions, world peace, and overseas relief in the MYF. The youth council makes plans for the entire MYF program. If you are chairman of Christian Outreach, arrange with the council for a few youth and the adult adviser to work with you in preparing for the Fall Action Project. Also make a schedule of suggested activities in Christian Outreach. Use *Youth Planbook* [3] and the council plans as a basis. Activities will center around the ideas and interests you talk about in your MYF meetings on Sunday morning and Sunday evening. Other ideas will come to you as you attend workshops and other meetings in the subdistrict, district, and conference. The following questions suggest ways to make Christian Outreach more important to every member:

1. Are members of your MYF more interested in the missionary work of our church than they were a year ago?

2. In what ways have they grown in an understanding of how Christians work together through the ecumenical movement?

3. What have you done in your MYF to make the group concerned about the need for world peace? What are you and your MYF doing to learn more about the program of the United Nations?

4. Is every member of your MYF making a personal pledge to the Methodist Youth Fund? (And paying it?)

5. Do the members of your MYF know what their money does through World Service?

6. How has your MYF made a sacrificial effort to meet the needs of the world through giving to overseas relief and reconstruction?

Read the chapter on Christian Outreach in *Handbook of the Methodist Youth Fellowship* * (paper, 75 cents; cloth, $1.00), and *Missionary Materials for Youth.**

September

1. Familiarize yourself with the areas of concern in Christian Outreach as described in *Handbook of the Methodist Youth Fellowship.**

2. Make final plans for launching the Fall Action Project in October. Order the Fall Action Project Packet for Seniors and Older Youth (25 cents service charge) from Service Department, General Board of Education, Box 871, Nashville 2, Tennessee.

3. Purchase new materials on the current missionary themes, "The Christian Mission in a Revolutionary World" and "Indian Americans." *Missionary Materials for Youth* * describes these materials.

4. Make plans for the girls of senior high and older youth age to study the work of the Woman's Society of Christian Service in a World Friendship Group of Girls. Use the booklet containing programs and worship services entitled *Missions—Instrument of Peace* * (75 cents).

5. Order free packet for youth on "The Christian Mission in a Revolutionary World" [1] (one packet to each church). You will need these materials for Sunday morning sessions in October on "The World Mission of Our Church."

October

1. Urge youth to participate in World-wide Communion Sunday, October 2; United Nations Day and World Order Sunday, October 23.

2. Plan with the minister and the MYF council the ways to introduce the Fall Action Project to the congregation on World Order Sunday, October 23.

3. Plan to present the need for giving through the Methodist Youth Fund. Order packet of free materials from the Methodist Youth Fund, Box 871, Nashville, Tennessee (one packet per church).

4. Secure list of suggested supplies (No. 2278-B) [1] to be sent to mission institutions. Plan a work party and/or "shower" when gifts may be brought for one of the schools, hospitals, or community centers.

5. Order free packet for youth on "Indian Americans" [1] for the Sunday morning sessions, November 6 and 13.

6. Watch the church publications for news of the Centennial of The Methodist Church in India, October 25-27. Make an attractive bulletin board with pictures and articles.

November

1. Complete plans for entertaining an overseas student over Thanksgiving weekend. (See September issue of *Roundtable* [3] for suggestions.)

2. Talk with the minister about ways of distributing the "Thanksgiving Service of Worship for the Home." This is one of the activities of the Fall Action Project. Order copies of the service of worship from the Service Department, Box 871, Nashville, Tennessee (3 cents per dozen; $2.00 per hundred).

3. Make plans with the council for giving to overseas relief through

the Disaster Relief Bank. See the Fall Action Project Packet for Seniors and Older Youth for poster and description.

4. Plan to send Christmas greetings to missionaries of your church, both at home and abroad, and the missionaries and nationals whom you met at summer assemblies, camps, and institutes.

December

1. Make plans to observe Sunday, December 11, the day after Human Rights Day, as the climax of the Fall Action Project. A service of worship is found in the November issue of *Roundtable.*[3] Write to the American Association for the United Nations, 345 East 46th Street, New York 17, New York, for free materials on human rights, as well as other materials on the U.N.

2. Talk with your minister regarding youth's participation in a School of Missions in your church in January for the entire church family. In the youth section use materials on one of the current missionary themes. See the leaflet *Missionary Materials for Youth* * for resources.

3. Have an "around the world Christmas party." Use games, carols, stories, and food from various countries (including your own!). Invite persons from other countries or other racial groups who may be in or near your community.

January

1. In the January council meeting evaluate the Fall Action Project and plan ways to strengthen the place of missions, world peace, and overseas relief in your MYF.

2. Present a "snapshot" occasionally during this month and succeeding months, describing one place where our money goes through the Methodist Youth Fund.

February

1. Plan for participation in the World Day of Prayer, February 17.

2. Determine ways to lend support to the effectiveness of the United Nations. Ask a few interested youth to analyze the coverage that your local newspaper gives the U.N. Make a U.N. scrapbook and share it with other groups in the church.

March

1. Check all pledges to the Methodist Youth Fund. The fiscal year for the MYFund closes May 31.

2. Plan to participate in a Good Friday MYF sacrificial meal and service, presenting the continuing need for overseas relief. Send offering to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York, requesting that the money be used wherever the need is greatest at the time. See special issue of *Concern.*[2]

April

Plan for a dramatization of the life of a missionary, either in this country or abroad. Some of the *Eagle* * and *Frontier* * books (20 cents each) provide good story material for informal dramatization. Secure free list of the *Eagle* and *Frontier* books from the Youth Department. See also the World Friendship reading list in the Fall Action Project Packet.

May

1. Plan for a dedication service when new MYFund pledges will be made.

2. Plan opportunities in MYF morning or evening meetings to learn some of the hymns with world-wide implications in *The Methodist Hymnal.*

June

1. Urge members of your MYF attending summer assemblies, camps, and institutes to bring back ideas and plans for strengthening Christian Outreach in your MYF.

2. Plan a World Friendship evening around a campfire. Invite a missionary or guest from another country, if there is one in or near your community. Use songs from *Lift Every Voice.* (25 cents each from Service Department, Box 871, Nashville, Tennessee. Cash must accompany order.) Use a story from one of the books listed in *Missionary Materials for Youth.* *

July

Visit at least one of the missionary enterprises within your conference.

August

1. Ask youth who attended assemblies, camps, or institutes to tell about one way that Christian Outreach was emphasized. Plan ways of using these ideas in your MYF.

2. Plan ways to recognize India's Independence Day, August 15.

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* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Order from Youth Department, Box 871, Nashville, Tennessee (free).

[2] Order from National Conference of Methodist Youth, Box 871, Nashville, Tennessee. ($1.00 per year.)

[3] Order from The Methodist Publishing House serving your territory.

NOTE: This article appears also in the October issue of *Roundtable.*

MISSIONARY MATERIALS*

For Seniors and Older Youth

HUNGER AND HOPE, by Rowena Ferguson. 50 cents

MISSION UNLIMITED, by S. Franklin Mack. Paper $1.25, cloth $2.00

WHEN WE PRAY, compiled by Wilmina Rowland. 50 cents

DOORS TOWARD THE SUNRISE, by Earle F. Dexter. Paper, $1.25, cloth $2.00

YOUTH GUIDE ON "INDIAN AMERICANS," by John D. Banks. 50 cents.

THIS IS THE INDIAN AMERICAN, by Louisa R. Shotwell. 50 cents

For Intermediates

WORLD UPSIDE DOWN, by Margaret Greene, editor. Paper $1.25, cloth $2.00

HOW TO USE "WORLD UPSIDE DOWN," by Margaret Greene. 50 cents

THE BIRDSONG BOYS, by Irving Crump. Paper $1.25, cloth $2.00

THE TURQUOISE HORSE, by Eleanor Hull. Paper $1.25, cloth $2.00

Guide: HOW TO USE "THE BIRDSONG BOYS" and "THE TURQUOISE HORSE," by Barbara North. 50 cents

Recipes

CUBA

ARROZ CON POLLO (Rice With Chicken)

For 6	*For 50*
2 lbs.	16 lbs. chicken
1½ lbs.	12 lbs. rice
1	8 #1 cans small peas
2	16 medium-sized bell peppers
2	16 medium-sized onions
2	16 cloves of garlic
1	8 small cans pimiento
1	8 #2½ cans tomatoes
1	8 bay leaves
1½ tsp.	6 tablespoons salt
4 tbs.	2 cups shortening

Just enough saffron or yellow food coloring to give pale yellow color to food.

Brown chicken in hot fat; then pour off most of excess fat. Add chopped onion and garlic. Cook for a few minutes. Add tomatoes, green peppers, bay leaves, salt. Let simmer a few minutes.

Cover all with boiling water, add saffron (or yellow coloring) and then the rice. Boil until rice has absorbed most of the water. Reduce fire and cook slowly until rice is done. Stir as little as possible. Add peas just few minutes before serving. Garnish with pimiento.

Menu: Arroz con pollo
Fruit cocktail
Tossed green salad
Fried bananas
Cream cheese with jelly (dessert)

Recipe from Miss Lorraine Buck, Dean of Women, Union Theological Seminary, Matanzas, Cuba.

PERU

CHUPE DE CAMARONES (Shrimp Soup)

For 6	*For 50*
½	4 5-oz. cans of shrimp
2 cups	4 qts. boiling water
1 tbs.	½ cup shortening
1 tsp.	8 tsp. oregano
1	8 medium-sized onions, diced
1 cup	8 cups sweet potato
½	4 garlic buds
1 cup	8 cups squash
1 cup	2 qts. tomato juice
½ cup	4 cups frozen or canned green peas
½ cup	4 cups canned corn
2 cups	4 qts. hot milk
1	8 eggs

Salt and pepper to taste

Rinse shrimp, cook in boiling water 5 minutes. Drain, reserving water. Mash shrimp until well flaked. Set aside. (Use fresh shrimp, if available.)

Fry garlic in shortening, mash and discard. Fry diced onion until light yellow, add diced or sliced potato and squash, tomato juice, oregano, and water drained from shrimp. Cook 10 to 15 minutes. Add peas and cook 7 to 10 minutes longer. Add corn and bring back to boil. (Do not overcook vegetables.)

When ready to serve, stir vegetable mixture into hot milk gradually. Add unbeaten egg, stirring continually. Lastly, stir in shrimp. Serve at once.

This is a hearty soup. Try serving with celery and pineapple for light but different luncheon.

Recipe from Miss Ella M. Greve, Callao High School, Callao, Peru.

JAPAN

IRO GOHAN (Colored Rice)
or
MAZE GOHAN (Many Things in Rice)

For 4	*For 50*
1 cup	12 cups rice
1½ cups	5 qts. water
1 cup	12 cups beef or chicken cut into small pieces
½ cup	6 cups carrots, cut in small pieces
1 tbs.	¾ cup soy sauce
¾ cup	9 cups green peas, cooked
1-egg	12-egg omelet, cut in thin strips
½ cup	6 cups mushrooms, cut in small pieces

Start rice and water together. When boiling, add beef, carrots, and soy sauce. Cover tightly. Cook until rice is done. Add more water if needed.

When done, serve in heap on plate, cover with peas, omelet strips, pieces of mushroom. Serve hot.

Recipe from Miss Blanche Brittain at Seiai Jo Gakko, Girls' Junior and Senior High School, and Junior College, Hirosaki, Japan.

MALAYA

CHICKEN CURRY

For 6	*For 50*
2 or 3 lbs.	about 16 lbs. chicken for frying
1 tsp.	8 tsp. curry powder (more if desired)
1 tsp.	8 tsp. anise seed
1	8 garlic buds, finely chopped
½ tsp.	4 tsp. powdered ginger
1 tsp.	8 tsp. powdered cinnamon
1 tsp.	8 tsp. powdered tumeric
1 tsp.	8 tsp. salt
2	16 green onions, chopped (including tops)
2 tsp.	1 cup butter
1 tbs.	½ cup lemon juice
3 cups	6 qts. coconut milk (Prepare by using 3 cups milk to 1 cup canned coconut. Boil 10 minutes and strain.)
	or
1	8 coconuts—use thick and thin juices. (Thin juice is coconut milk; thick juice is made by grating coconut and squeezing juice out.)

Mix tumeric, ginger, one half the cinnamon and one half the anise with a little water. Cut chicken into small serving pieces, add half the salt, put with above spices and set aside.

Melt butter in heavy frying pan. Fry garlic and onion to light yellow. Add remaining cinnamon and anise. Cook over low heat until a "nice aroma is given off."

Add chicken and cook covered over slow fire about 10 minutes. Turn chicken and brown uncovered. Add one half of coconut juice. Stir in curry power and remaining salt. Cook about 15 minutes, covered. Add remaining coconut juice and cook 10 minutes longer. Just before serving, add lemon juice. Stir well.

Serve with boiled rice.

Recipe from Miss Margaret Seeck, Anglo-Chinese Girls' School, Penang, Malaya.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

THE CONDUCTED TOUR

It is our earnest hope that every ecretary of Literature and Publica- ons consider seriously the real privi- ge of the conducted tour during the onth of October. The July-August sue of THE METHODIST WOMAN as on the circulation page the letter hich was sent to every secretary of iterature and Publications in the local urch.

Be sure to cooperate fully in this ffort, and perhaps your church will in the award for the most combina- on subscriptions in your membership ategory.

Consider your district, and work ard to help it win the district banner. his may also mean that through a rge combination subscription list for ie district, the conference will lead nd thus secure the banner award.

The following play may be of value or your combination conducted tour.

HE TRAVELING METHODIST WOMAN

haracters: President, officers, members of the Woman's Society.

cene and setting: Office of a travel agency. Secretary of agency put- ting up posters, maps, et cetera.

nter Madam President.

SECRETARY (*hearing a sound, ooks around*): Good afternoon! May I help you?

PRESIDENT (*uncertainly*): I'm ot quite sure I've come to the right ffice, but you are a travel agency, ren't you? Maybe you can give ie some ideas, at least.

SECRETARY (*with a smile*): I'm ure we can help you. Planning rips and tours is our specialty. Now if you'll just tell me where ou want to go and how long a time ou intend to be gone, I'll . . .

PRESIDENT (*walking toward win- ow*): Oh, I wish they'd come! ou see, I'm not going alone.

SECRETARY (*surprised*): You ren't? Your husband and family re going, too?

PRESIDENT (*briefly*): No, some adies.

SECRETARY: Then you're really planning a conducted tour? (*Nodding her head with satisfaction.*) You'll need a guide.

PRESIDENT (*confusedly*): Yes!—that is—No! Oh, here are some of the ladies now. Hello, girls, I'm surely glad you remembered to meet me here.

MRS. TUCKER AND SECRETARY OF LITERATURE (*together*): We're sorry we're late; my car simply refused to start. Have you planned anything?

PRESIDENT: No, I've been trying to explain, but haven't made much headway. I suppose . . .

SECRETARY (*smoothly, turning to newcomers*): Now, if you ladies will tell me how many there will be in the party and . . .

MRS. TUCKER: Oh, we want all of the women to go!

SECRETARY (*patiently*): All of which women—to go where?

SECRETARY OF LITERATURE: It isn't exactly a place . . . it's . . . well, perhaps a goal . . . would describe it better.

SECRETARY (*bewilderedly*): If you could be more explicit. . . .

MRS. TUCKER (*with a sudden vision*): Do you remember that one day Alice, of *Alice in Wonderland,* was sitting on the grass watching a strange thing happen? It was a huge clock with legs, running around looking behind trees, under stones, in bushes, as if searching anxiously for something. Curious at such peculiar behavior, Alice said to it, "What are you looking for so frantically, Mr. Clock?" "I am searching for a key to unlock myself with. If I do not find that key I am doomed to remain locked up within myself all my life. I have things inside of me which must be let out. I am trying to find the key to unlock myself with."

PRESIDENT: That's it! We want every woman of our Society and our church to find the key to unlock herself.

SECRETARY (*doubtfully*): Perhaps after all you have come to the wrong office for help. I . . .

SECRETARY OF LITERATURE (*quickly*): Oh, but we do not want to travel to definite places . . . that is . . . we *don't want actually to go* there.

SECRETARY (*resignedly*): I must admit . . . I *am* confused. Now, if you'll just tell me *who you are,* I *might* begin to understand. (*Others enter silently and are greeted merely by smiles and nodded heads.*)

PRESIDENT (*speaking clearly*): We are members of the Woman's Society of Christian Service of the First Methodist Church of ———.

SECRETARY (*interrupting*): Light begins to break . . . others of your group have been here for guidance. The month of October is your great conducted tour month.

SECRETARY OF PROMOTION: That's correct . . . and every Methodist woman is expected to take part in

this VISITATION and *really travel* in our town.

SECRETARY OF LITERATURE: But Methodist women must travel outside of their own church and town, too.

SECRETARY (*enthusiastically*): And they do. I know. Now just tell me where you'd like to go, and I'll show you the best way to get there quickly.

STATUS OF WOMEN: For one thing, we want to see that every woman in the world has every opportunity possible for growth.

YOUTH SECRETARY: Don't forget that we want to see our youth "go and grow and glow" in the Way.

SECRETARY OF CHILDREN: The Children's Work must be seen, too.

SPIRITUAL LIFE SECRETARY: We want to see all the things that aid in the spiritual, mental, and physical growth of women and children.

SECRETARY OF MISSIONARY EDUCATION: So I guess you had better guide us to all the places in which the Woman's Division labors in love.

ALL (*quickly*): We want to go to— (*See list on travel ticket sent to secretary of Literature and Publications; each one takes a turn in naming one country after the other.*)

CORRESPONDING AND RECORDING SECRETARIES: We've been taking notes. But how in the world can all of us get to all those places?

TREASURER: And our treasury is too slim for all of us to go far.

SECRETARY: Oh, that's simple! Simply follow these directions carefully. You see, you are *well backed.* Simply follow these routes carefully. (*Ladies turn their backs to center.*)

SECRETARY OF LITERATURE: Grand. Subscribe today! WORLD OUTLOOK and see the world. THE METHODIST WOMAN—enlarge your soul's sight.

TREASURER: But magazines are expensive!

SECRETARY OF LITERATURE: Not these. Alone, THE METHODIST WOMAN is only one dollar per year—as a combination offer with WORLD OUTLOOK—only $2.30 per year.

SECRETARY: How could you travel more cheaply? $2.30 per year—less than 20 cents per month to keep yourself informed as to what your church is accomplishing in the mission fields—at home and abroad.

CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES SECRETARY: Yes, and don't forget that there is always latest information on legislation before Congress—also articles on the proceedings of the United Nations, and world news.

SECRETARY: Ladies, your tour is planned—"Don't delay—subscribe today" to THE METHODIST WOMAN and WORLD OUTLOOK.

SECRETARY OF LITERATURE: Read "true stories" of action and concern built around the activities of Christian people. Be alert—and remember that the greatest undiscovered territory lies under your hat.

SECRETARY: *Don't delay! Subscribe today!*

Song (*to the tune of "Praise Him, Praise Him"*):

Buy it! Buy it! If you would have a WORLD OUTLOOK!
Read it! Learn how Methodist missions grow!
Buy it! Buy it! THE METHODIST WOMAN, use it!
Christian power into your life will flow!

These two magazines tell of the need for workers,
You're the one to answer their every call!
Buy them! Buy them! In them you'll find inspiration—
And through service, tell of God's love for all!

Missionary Briefs

TOWN and COUNTRY WORK

(Continued from page 19)

responsive," wrote Geraldine Hunt, "though they seemed to enjoy my visits to their one-room school once a week with games and singing and stories. As they came from farm homes, their school attendance fluctuated, and few were interested in the youth program of the church. One day I tried to draw the children out by using one of the vacation church school texts. They amazed me by the way they participated. The next Sunday night almost every one of them was the youth meeting, though ma had to walk long distances. It sad to note that often parents sh little interest in the efforts of t church to provide character-buil ing activities for their children."

Miss Hunt, a U.S.-2, was worki with five churches on one charg Modestly she said that she had do nothing of particular value, b each church had improved in so way. "The people are more rece tive and interested in new thin than before. Now the princip problem will be getting leade started, for we do have leaders every church."

Miss Gladys Newcomb, who h been a rural worker longer tha Miss Hunt, was also thrilled by t development of local leadershi "It will be possible for me to much more in the background the vacation church schools than was last year," she reported. In t many places, she said, the chur is just "a little white house on hill, useful for funerals and to a tend in good weather, but wi little application to the daily nee of persons and communities. should like to see it take its pla here as the *power house of the co munity*—a place where God speal to lives, makes them His own, a sends them out in the name of H Son to serve."

Indian Inspiration

(Continued from page 8)

nominational projects. Under t Bureau of Town and Countr Work, three workers are employe in the Oklahoma Indian Missio Conference to promote the rur church and community progra The Bureau of Educational Institu tions maintains the only educ tional (academic) work amo Indians in The Methodist Churc the Navajo Methodist Missio School at Farmington, New Mexic and the outpost at Bisti. May t present study of the Indian Amer can result in more support bei given to these phases of the wor

[1] Copies of the pamphlet, *Indian Rights a American Justice*, may be ordered from Christain Century Foundation, 407 Dearb Street, Chicago 5, Illinois. Price, 25 cents eac 5 for $1.00; 100 for $12.50.

Presenting Literature

A TV skit written by Mrs. E. Ronald Burke and produced at the zone meeting in Albuquerque, New Mexico

SECRETARY OF LITERATURE AND PUBLICATIONS: We take you now to Wesley Methodist Church where one of the season's loveliest weddings is about to take place—that of Miss METHODIST WOMAN and Mr. WORLD OUTLOOK. The church is beautifully decorated with baskets of red and white *O Yes You Can* leaflets, especially imported for the occasion from Literature Headquarters. Invited guests have been arriving for some time from twelve Methodist churches in the Albuquerque zone. (*A report of registration.*)

Down the aisle comes the stately mother of the groom. Her corsage is made of orchid-colored leaflets. Here is the mother of the bride, looking charming with a corsage of orange and green literature on the subject of Southeast Asia and India. The minister takes her place at the altar.

The wedding party is ready to march down the aisle. First comes the matron of honor. She carries Spiritual Life literature—the Bible, first of all, the Worship Booklet that goes with the Program Book "Except the Lord Keep the City," [1] and in addition her bouquet contains three fine leaflets, *Prayer Groups, Discipleship,* and *Planning a Retreat,* as well as other helpful materials.

The first bridesmaid now appears. Her bouquet is made of the study theme "That They May Have Life," *Christianity and Wealth,*[1] and supplementary materials. The next bridesmaid carries in her hands a sheaf of helps for a fine study group *Man and God in the City,*[1] a guide to that study, *Look at the City,*[1] and the church-wide study *Crowded Ways.*[1] The third bridesmaid is most colorful. Her bouquet contains *Under Three Flags,*[1] *This Is India, Ceylon, and Pakistan,*[1] a *Do You Know* pamphlet, and *Fun and Festival in India.* She wears across her back a fine, large map of India. The fourth bridesmaid looks charming as every Methodist woman should. She carries books of particular interest to women on "Jesus' Teachings Concerning Women": *The Master Calleth for Thee,*[1] *Direct Messages from Jesus to Women,*[1] and an excellent little playlet entitled, *Four Years, Four Words, Four Women.*[1] Now here comes our charming little flower girl. What is she throwing from her basket? Oh, yes, all kinds of free leaflets from our Literature Headquarters—leaflets that will help to make our circle and general programs dynamic, aids on missionary topics, questions and answers on Status of Women, and many other fine materials, free for the asking.

Now at last here comes the bride. Unlike other wedding ceremonies, our bride, THE METHODIST WOMAN, and our groom, WORLD OUTLOOK, come down the aisle hand in hand. He wears a formal dress suit with recent copies of WORLD OUTLOOK pinned across his back. Have you ever seen a more radiant bride? Notice the charming picture hat she is wearing—that of the Fourth Assembly of the Woman's Society of Christian Service, held in Milwaukee last year. She carries her Bible, keeping in mind always the spiritual side of life. Now they have reached the altar. The minister speaks, "If anyone in this room feels that she has not received helpful suggestions for vital programs in her own Society, let her speak now or forever hold her peace."

ANNOUNCER (*interrupts*): I am sorry to interrupt, but the time allotted for this program has been used. Tune in tomorrow for additional scenes from Wesley Church.

[1] Substitute this year's study material.

METHODIST CENTENNIAL IN INDIA INSPIRES NEW MISSION STUDY BOOK

South of the Himalayas, One Hundred Years of Methodism in India and Pakistan,[1] by James K. Mathews. Introduction by E. Stanley Jones. New York: Board of Missions of The Methodist Church, 1955; 160 pages, paper, 50 cents.

The role of free India in current world affairs, the importance of Methodist missions in Southern Asia, and the approaching centennial of Methodist work in India lend unusual interest to the theme of the annual church-wide mission study for 1955-56. This book by the able executive secretary of the Division of World Missions is based on many years of experience as a missionary and army chaplain in India and many more years of administrative contacts and responsibility throughout Southern Asia. As Dr. Jones points out, the writer has special qualifications.

But this book is more than a history of Methodist missions in Southern Asia since Dr. William Butler landed at Calcutta, September 25, 1856. It is more than an interpretation of India and Pakistan and their religions and aspirations for those who would understand their march to independence and world influence. It gives expression to the vital spirit of the missionary enterprise and voices its challenge to the home church. The great personalities of the Methodist movement in India and Pakistan live again in these pages which are replete with illustrative incidents that stir the imagination and convey the vital breath of the missionary advance.

Use this book in a church-wide study class and profit by its inspiration.

[1] Sent on consignment to pastors and church leaders who order in quantity for use in church-wide schools of missions from Study Book Office, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

A leader's guide for the teachers of classes studying this book is being prepared by Dr. Hugh C. Stuntz, president of Scarritt College for Christian Workers, and will be included with consignment orders sent for use in Schools of Missions throughout the denomination.

APPROVED MATERIALS

For Use With Children

Theme: Spreading the Gospel Today
Manuals for Additional Sessions

Primary

Good News for All People. By Carrie Lou Goddard. A ten-session unit with suggestions for study, worship, and sharing. The children will discover how Christians are helping people to learn about the good news of God's love and will find ways that they may help. 50 cents.

Junior

Spreading the Gospel Today. By Marie Moberly. A ten-session unit with suggestions for study, worship, and sharing. The juniors will be helped to feel that the world Christian family has a duty to spread the gospel to those who have not heard it and to understand that they themselves are a part of the world Christian fellowship. 50 cents.

Supplementary Material:

World Friends Spreading the Gospel. Album of fifteen photographs, 9 x 12 inches; short text for each picture. $1.00.

World Friends at Work and Worship. Album of fifteen photographs, 9 x 12 inches; short text for each picture. $1.00.

Theme: Indian Americans
Units for Additional Sessions

Primary

The Gray Eyes Family. By Edith J. Agnew. Story of a Navajo family that portrays life on the reservation and the influence of the church. $1.25.

A Primary Teacher's Guide on "Indian Americans." By Lois B. Eddy. Based on *The Gray Eyes Family.* 50 cents.

Junior

Yakima Boy. By Grace W. McGavran. Story of two Indian boys that shows how both learn to accept the Christian way. $1.25.

A Junior Teacher's Guide on "Indian Americans." By Doris C. Demaree. Based on *Yakima Boy.* 50 cents.

Supplementary Material:

World Friends: Indian Americans. Album of fifteen photographs, 9 by 12 inches, with short text for each picture. $1.00.

When Children Give, 1955-1956. An eight-page folder of pictures to interpret some of the things that happen among *Indian Americans* and ways of *Spreading the Gospel Today.* For primary and junior children. Single copy, 15 cents; in dozen lots, 8 cents each.

APPROVED STUDIES 1955-56—For Adults

Theme: The Christian Mission in a Revolutionary World

This Revolutionary Faith. By Floyd Shacklock. $1.25.

They Reach for Life. By John E. Skoglund. $1.25.

Hope Rises From the Land. By Ralph A. Felton. $1.50.

Adult Guide on "The Christian Mission in a Revolutionary World." By William N. Wysham. 50 cents.

Supplementary Material:

Africans on the Move in a Revolutionary World. By George W. Carpenter. A pictorial pamphlet. 50 cents.

Theme: An Introduction to Five Spiritual Classics

An Introduction to Five Spiritual Classics.* A symposium. 65 cents.

A Guide—"An Introduction to Five Spiritual Classics." By Constance Garrett. 35 cents.

Supplementary Material:

Light Unchangeable. By Betsy S. Wolfe. Playlet introducing the five spiritual classics. 15 cents; 2 for 25 cents.

The Peace of God. Prayer card printed in four colors. Quotations and prayer from the Bible and from the five spiritual classics. 5 cents; 25 for $1.00; 50 for $1.75.

Selections from A Testament of Devotion. Arranged and edited by Douglas V. Steere. This booklet, one of the *Living Selections from the Great Devotional Classics* series, has just been published. 15 cents; 10 for $1.00.

* See latest Catalogue for recommended editions for further study.

Theme: Indian Americans

Within Two Worlds. By David M. Cory. $1.25.

The Gift Is Rich. By E. Russell Carter. $1.25.

Sagebrush Surgeon. By Florence C. Means. $1.50.

Adult Guide on "Indian Americans." By Alice Maloney. 50 cents.

Supplementary Material:

Profile of the Yuma: Free for postage.

Cherokee Methodists. Free for postage.

Theme: To Combine Our Efforts for Lasting Peace

To Combine Our Efforts for Lasting Peace. A symposium. 65 cents.

Guide for "To Combine Our Efforts for Lasting Peace." By Margaret R. Bender. 35 cents.

Supplementary Material:

Something Is Missing. By Arthur Goodfriend. $1.25.

Evanston Speaks. Report of the Second Assembly of the World Council of Churches. 50 cents.

Every Church and Evanston. An interpretation of the Second Assembly of the World Council. 50 cents.

A Christian's Primer of Technical Assistance and Land Reform. 35 cents; 3 for $1.00.

A Christian's Primer of the United Nations. 25 cents.

The Church-Wide Study

South of the Himalayas. By James K. Mathews. 50 cents.

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